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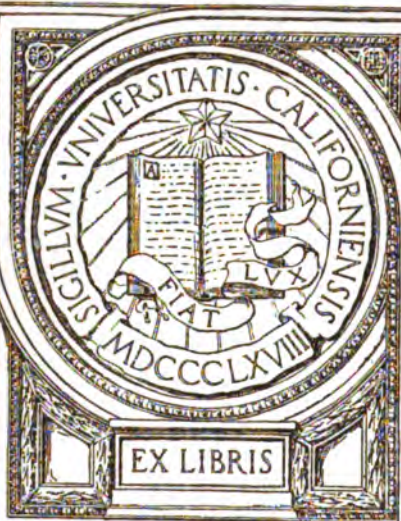
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India—Ancient and Modern, OF CALCUTTA

BEING A

GEOGRAPHICAL DESCRIPTION

OF THE COUNTRY

WITH AN ACCOUNT OF THE

RACES, RELIGIONS, MANNERS, CUSTOMS

AND

OCCUPATIONS

OF THE

Natives of India,

BY

GEORGE TEMPLE.

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VOL. I.

ALLAHABAD:

PRINTED AT THE RAILWAY SERVICE PRESS, LIMITED.

1890.

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INDIA—ANCIENT AND MODERN,

BEING A

GEOGRAPHICAL DESCRIPTION

OF THE COUNTRY

(WITH SPECIAL REFERENCE TO SACRED PLACES),

AN ACCOUNT OF THE

RACES, RELIGIONS, MANNERS, CUSTOMS,

AND

OCCUPATIONS

OF THE

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TO YBNU
ANBQFLUAD

TO THE READER.

It was the original intention of the Compiler of the following pages to have written a History of India.

It seemed natural to first present the reader with some account of a country remarkable for its physical features, and still more so for the peculiarities of its peoples. It was soon found that the prosecution of this plan would necessitate not one but many introductory chapters, which would amply suffice to form a work of itself. The Compiler, therefore, consulted many authorities, from whom he freely quotes, in order to enable the reader to form a competent idea of the Geography of India, manners, customs, and pursuits of the inhabitants.

Another consideration subsequently presented itself to his mind, namely, whether in view of the many excellent Histories of India, extant, the time had yet arrived for a new one? The writer, rightly or wrongly, thought not. The information collected in the following pages will, it is hoped, prove of interest to the general reader, and form a useful companion to any History of India. Since this work was put together, Burma has been added to the Indian Empire. The annexation of this Kingdom has given rise to much controversy. Without entering into any arguments on the subject, we may observe that the cruelties of King Theebaw merited punishment, and at the same time it was necessary for the prosperity of the country and the peace of the inhabitants that a stop should be put to the state of lawlessness that prevailed in Burma. Another phase also has occurred in the History of India, one the importance of which cannot be exaggerated. For the first time the people of this great country, whose differences of religion, caste, and custom are so great, have agreed to sink these and meet on the common platform of patriotism. Congresses to which delegates, Hindu, Mahomedan, Parsi, and Christian, were sent, have been held in Bombay, Calcutta, Madras, Allahabad, and last year in Bombay. These Congresses have discussed, with great unanimity, questions affecting the well-being of the people, and they have demanded a share in the government of the country, such as was contemplated and promised to qualified Indians in Her Gracious Majesty's Proclamation of 1858. We believe that these rights cannot long be withheld, and that the possession by Indians of what is their legitimate due is only a question of time.

643022

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PREFACE.



THE aim of this little work is two-fold; first, to afford a guide to students of Indian History, to whet their appetite for more information to be found in larger works; and, in the second place, to give a short description of India, Geographical and Historical,* for those whose time does not permit an exhaustive study of the subject. The information given has been compiled from the best authorities (often in their own words) to whom the student is referred. The compiler of the following pages has had the advantage of a personal acquaintance with many of the places herein described. He has also had exceptional opportunities of intercourse with the natives of the country.

Objects of the work.

Geography and History.

Mode of Compilation.

Descriptive Places.

He has endeavoured to show their good points, and has not been blind to their failings. He can truly say that whatever errors he may have inadvertently been led into in this work, they are not due to prejudice.

People.

The writer has been frequently struck by the ignorance and apathy of his countrymen in reference to their vast Eastern Possession. It certainly seems strange that, while in our schools, the classic stories of Greece and Rome are familiar objects of study, so little attention should be given to a country which presents such remarkable features in the history of the human race, as does India. India has, however, greater claims on the English people, than those which depend on her antiquity. England owes a great deal of her power and prestige to her Indian Empire. Not only so, but she derives no inconsiderable amount of wealth from India.

Ignorance regarding India.

India's claim to attention.

At first sight it appears marvellous that England should have been enabled to maintain her rule for so long a period over an alien race of more than two hundred millions. The wonder disappears when we come to inquire into the causes of this political phenomenon. The subject state of India is not alone due to the superiority of her conquerors. It is rather to be attributed to causes for which the early Hindu

England's supremacy.

Causes.

* The compiler of the following pages in Part I has called the latter introductory, as he hopes to be enabled to follow it by Part II, containing a short History of India.

Hindu
stagnation.

Brahmans.

Hopes en-
tertained by
Hindus.

Arguments
of the Brah-
mans.

Their arbi-
trary regu-
lations.

Their hold
on the people.

Hindu ad-
herence to
old pursuits.

priests and legislators are responsible. Their efforts were directed to perpetuate a state of society, which appeared to them best adapted to the exigencies of the period in which they lived. They forgot that the world is ever progressing, and that the conditions of to-day become obsolete on the morrow. So rooted became the rules of life and conduct, which they laid down in the people, that though centuries have rolled away since the Brahman first stereotyped them, they still affect for good or for evil the Hindu race. We, who are constantly legislating in accord with the progress of modern thought, find it difficult to understand the pertinacity with which the Hindus cling to the manners and customs of bye-gone ages. So firmly is the orthodox Hindu persuaded of the truth of his own principles—that they will lead, when the fulness of time comes to their triumphant assertion—that he looks with pity and contempt on the efforts of the foreigner, as ephemeral, and not to be weighed in the balance with those which will flow from the perfect establishment of Hinduism.

From our point of view, in the elaborate system of Religious, Political, and Social Government of the people, which the Brahman organized, no room was left for the expansion of India into a nation. The Brahman reason otherwise; but it is plain that their arguments can only have force on the supposition that India is to be left to itself, isolated from the rest of the world, equally free from all foreign intrusion and domination. It is to this period the Hindus still look forward. It is the hope, nay, the certainty of its arrival that affords them solace and comfort in their present condition. The Brahman, who are the only spiritual guides and intercessors of the people, have fostered this belief, and strengthened it by their 'caste system,' by every possible restriction, by the severest penalties imposed upon those who deviate from their arbitrary regulations, in any 'jot or tittle.' Like the priestly caste, in all ages, the great aim of the Brahman is to maintain their authority and hold over the people. Without them the Hindu can do nothing. The Brahman have charge of the destiny of every Hindu from the cradle to the grave, or rather to the period, when they scatter to the elements the ashes of the cremated body. The occupation of the Hindu is rigidly laid down. For generations, from father to son, the same pursuits are followed. Individual genius has no vent. The very handling of implements, and tools, and machinery, which are not in accordance with immemorial practice, entails pollution on the

Hindu. In the proper place, we shall pursue this subject more at length, and endeavour to prove from the very statements of the founders of Hinduism the many inconsistencies and contradictions which exist in their doctrines. The industry, enterprise, and social intercourse, which distinguished the early Aryan settlers in India, speedily became deadened and extinguished under such a system. The lessons of history, when preached to the Brahmans, fall on deaf ears. It is nothing to the purpose that the defects in their system are sufficiently apparent to those who are bound to attribute to them the principal cause of the subjugation of India to foreign yoke. The orthodox Hindu merely sees in his present position the decrees of fate, the pre-determined circumstances of the Yoga, or age in which he lives. These are to be altered in another, when he will emerge into a condition of triumphant splendour. The whole system of Hinduism, and the superiority of the Brahmans will then be vindicated, and India will again become the possession solely of the free and independent Hindu race. It is this belief which keeps the Hindu patient. It is this faith which keeps him as he is—in a state of stagnation—while the rest of the world advances. The Brahmans, therefore, set their faces rigidly against the introduction of Western customs and habits. They care nothing for improvements in the arts and sciences. All they need is contained in their sacred books. They are conscious enough of the poverty of the people, but this they attribute, not to their ignorance, their want of commercial spirit, their adherence to stereotyped modes of proceeding in agriculture, and in every species of manual labour, but—with a somewhat strange inconsistency, considering their belief in fate—solely to the presence of the foreigner. They ask nothing but to be left to themselves, though it must be confessed that a few of the wiser among them have their apprehensions of the result. Still they cannot realize the fact that they are completely out of joint with modern times. The lessons of history are for the Hindus 'writ in water.' They speak and reason now, precisely as they did centuries ago, when the Mahomedan invaders of India descended upon the banks of the Indus from the mountains of Afghanistan, and the Brahmans, invoked, in vain, the aid of the gods they worshipped. Hindu writers criticise, it is true, the acts of their rulers with severity. This they will continue to do as long as such acts do not accord with the notions of Hinduism. We shall have occasion to refer to the political aspirations

The Aryans.

Hindu belief.

Eventual triumph of principles.

Opposition to Western customs.

Stereotyped system.

Hindus distinct.

Reform—
obstacles to.

Hindu con-
ception of
politics.

Distinction
between the
Religious Re-
former and
the Native
Politician.
(A Third
Class.

Not sincere.

Condition
of the country
attributed
to the British
Government.
'Caste,' the
true cause.

of some of the Hindus. It will probably strike the readers of Indian history, those acquainted with the conditions under which the Indian people exist, that the true Indian patriot should address himself chiefly to the work of internal reform. In this, however, he is heavily handicapped. Social reform in India implies religious reform, for religion is bound up with, and decrees everything of which, the life of an Indian is composed. Thus, at the commencement of his career, insurmountable obstacles exist in the path of an Indian reformer. Politics, which he imperfectly understands, engage the attention of the Indian aspirant to notoriety. His principle is not to build up, or to change, but to destroy—to destroy the influence of the Government of India. His life is spent in criticising and in endeavouring to nullify, as far as he can, English legislation, when it is not in accordance with Indian notions and Indian precedents. There is a great distinction between the native Indian politician, so called, and the reformer to whom we previously alluded. There is a third class who claim to preach reform. We have read some able articles emanating from this class, containing suggestions to Indians to enter upon new paths of industry and to engage in commerce, but the writers are only half-hearted. They know well that the stumbling blocks are the religious and caste prejudices of their countrymen, or we should rather say, the social system under which they live, for religion and caste are as inseparable from it as they are among the great majority of Indians from each other. Yet while these writers urge their Indian readers to emulate the mercantile activity of other peoples, they are like the Pharisees of old, they would not move a little finger to remove the burdens under which the natives of India groan. When the famine, which inevitably overtakes a people, dependent, in a country like India, solely on agricultural pursuits, desolates the land, then is heard through the native Press Jeremiads on the condition of the country, attributed, of course, to the defective state of the British Administration, alone. We never find a reference to the true cause, *viz.*, the want of energy and enterprise among the people themselves, their pertinacious adherence to the same employment from which their caste rules do not permit them to deviate, with, if we remember rightly, one single exception, and that is made in favour of the already overstocked agriculture. It is, we believe, permissible to a man to lay aside his rude cobbler's, or other tools, and betake himself to the fields. It is not only among the

lower classes that these restrictions weigh heavily. The young man, enabled to receive an English education, to qualify himself, for professional pursuits, thinks it derogatory to pursue a trade, or to enter a merchant's office. Some, indeed, obtain Government appointments, but, we need scarcely state the supply of such preferments is utterly inadequate to meet the demand for them. The consequence is that as more and more of these youths become educated, or partially so, there is a constant increase in India of a noisy intriguing, dissatisfied class. They look to Government for every thing, and turn round and abuse the authorities for not giving that which it is out of their power to bestow. It needs little reflection to be convinced that in the increase of this class there lurks a danger, in the future. Misery in the present, for themselves, which needs constant watchfulness on the part of the authorities. These youths, who assume the airs and wisdom of enlightened and experienced men, statesmen and warriors, are too apt to become the easy prey of the ambitious and designing, of whom there are many among their countrymen. Such social intercourse, as exists in the West, is unknown in India, either among the natives themselves, or between them and Europeans. The former is precluded by the restrictions placed on Indian women, the latter by the restrictions which the natives have imposed on themselves. Intercourse between Englishmen and Indians is, as a rule, confined to the transaction of necessary business, or the exchange of ceremonious and unavoidable courtesies. It is no doubt true that some Englishmen, either from ignorance or design, have wounded the feelings or the dignity of Indians. Wanton insult on their part is, we are happy to believe, rare. It must not be forgotten, however, that many Indians treat their dependents and inferiors with a degree of rudeness and contempt, which goes far to put them out of court, when they complain of English arrogance to themselves. Again, this very conduct of Englishmen, when it does occur, may be traced in great measure to that superiority, either silently, or openly affected by Indians themselves, which has no ground in matter of fact, and when assumed exposes them to just ridicule. For this again, the absurd teachings of their masters in religion, especially the Brahmans, are to blame. As to a 'caste' man partaking of the same food as the stranger, or even eating in the shadow of his presence, such is entirely out of the question. The very touch of the foreigner is pollution to the strict Hindu. Necessity has, indeed, modified to a certain extent the stringency of

Aims of
educated In-
dians.

Dissatisfied
Indians.

Danger
from de-
signing men.

Social in-
tercourse in
India.

Intercourse
between
Englishmen
and Indians

English-
men accused.

Conduct of
Indians to
their infe-
riors.

Aburd
teachings of
the Bra-
hmans.

these absurd prejudices. The tender conscience of a defiled Hindu may be set at rest by his undergoing certain penances and purifications enjoined by the Brahmans, for which, of course, he has to pay. We have frequently been amused by the ignorant superstition which causes the Hindu to break the *chatti*, out of which the 'unclean stranger' has drunk, or to throw away the food on which his shadow has fallen. Various attempts have been made, from time to time, by kind-hearted and philanthropic English officials in India to promote a better feeling between themselves and the natives of India by means of social gatherings to which the latter have been invited. But while these are regarded with some distrust by orthodox Hindus, the latter find objections to the indiscriminate mingling together, as far as eating is concerned, of their own different 'castes.' Again, this objection to such social intercourse, as is understood in Europe, is not confined to the Hindus alone. Strict Mahomedans are equally prejudiced.

**H i n d u
Superstition.**

**Attempts
of English-
men to pro-
mote social
intercourse.**

**Non-exist-
ence of social
intercourse
between dif-
ferent castes.**

Mussulmans.

This being the case, the reader will be enabled to form some conception of the difficulties which beset the path of the Englishman in India, who is actuated with a sincere desire to promote the welfare of the natives, and impart among them some of those social amenities and pleasures which brighten the lives of civilized nations. Indians claim to be civilized, but their notions and customs are utterly opposed to the conceptions of the term as understood in Europe.

**Difficulties
of English-
men.**

**I n d i a n
Civilization.**

An attempt has been made in the following pages to convey to the reader an adequate idea of India itself.

Authorities. The compiler has consulted numerous authorities on the geography of the country, on the races, religion, manners, and customs of the people that inhabit it, and has endeavoured in doing so to illustrate his subject by such remarks as experience and personal observation have suggested to him.

**Impossible
to be original.** In a work of this nature it is impossible to be original in description. The authorities, the writer has consulted, have themselves derived much of their information from other sources. The materials available are, indeed, abundant, but in so wide a field, as that of India, they have been gathered by many independent workers. Native authorities, in geography and history, are comparatively few, and

**Sources of
information.**

the writer of these pages cannot lay claim to the task of having waded through, in the originals, which are extant, even all that is due to native sources. The conceptions of Indian writers are often crude, and mixed up with the supernatural and the marvellous. This is especially the case in such Hindu accounts as exist—in history very few. The Hindus are not historians. They devoted themselves to poetry, which is based on the myths, which they regard even at the present day as realities, and on which the foundation of their religion rests. The intellect of the Hindu is acute, and revels in subtleties. Hence logic, early, engaged the attention of Hindu philosophers. This engendered a habit of reasoning which led them into the investigation of mathematical problems, in which they attained to some excellence. They succeeded in reducing numbers to a system, and this helped them in arranging their scale of music, in which they claim a superiority over all other peoples. Some notice of their science of harmony will naturally come within the scope of this work. In it we shall also bestow some attention to Hindu architecture, and notice that which was introduced by the Mahomedans, or Mussulmans as they are more generally called in India.

The Hindu poetry is descriptive rather than creative and imaginative. A short account of the two great Indian epics, the Ramayana and the Mahabharata, will be found in the following pages. As previously stated, the writer has freely availed himself of authorities, whose names, where possible, are given in the margin. It is hoped that this plan will serve a three-fold purpose, it will do justice to the labours of others, it will exonerate the writer from claiming undue merit, and lastly it will benefit the reader by directing him to sources from which he may derive pleasure and profit, if he have the leisure to apply to them. This work has been compiled for such as have not that leisure, and the writer hopes that it will answer the purpose for which it was designed. For the remarks and deductions scattered through the work, the author, where not otherwise stated, is alone responsible. In these he has exercised his own judgment, in many cases based on personal knowledge and experience. If his conclusions appear unwarrantable to the reader, it is hoped that the latter will be led to pursue his independent inquiries. In such case one great aim of this work will have been accomplished, and the student induced to take interest in a subject, which, in spite of its great importance to Englishmen, has hitherto engaged the attention of but a comparative few among their number. If this work

Indian Authorities.

Hindus, not historians.

Hindu intellect.

Mathematics.

Music.

Architecture.

Poetry.

Authorities given in the margin.

Advantage.

Author, where responsible.

Advantages to be derived from this work.

By the 'general reader,' and by the 'student.'

saves labour, if it be found to contain—in a collected form, information on a variety of subjects connected with India, only otherwise to be derived from the perusal of many authors, it will prove of benefit to the general reader, as well as to the student, and answer the purpose of the compiler.



INTRODUCTORY CHAPTER I.

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CREATION.

SIR RICHARD BLACKMORE.

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INTRODUCTORY CHAPTER 1

Geography
of India.

" You say the hills, which high in air arise,
Harbour in clouds, and mingle with the skies.
That earth's dishonour and encumbering load,
Of many spacious regions man defraud ;
For beasts and birds of prey a desolate abode.
But can the objector no convenience find
In mountains, hills, and rocks, which gird and
bind

The mighty frame that else would be disjointed ?
Do not these heaps the raging tide restrain,
And for the dome afford the marble vein ?
Do not the rivers from the mountains flow,
And bring down riches to the vale below ?
See how the torrent rolls the golden sand
From the high ridges to the flatter land !
The lofty lines abound with endless store
Of mineral treasures and metallic ore.

Hindu con-
ceptions.

Favourite
Hindu Str-
ides.

H i n d u
knowledge of
Geography.

Of their
own country.

Of countries
beyond India.

The Aryans
sea-faring.

Hindu ideas
regarding the
world.

The Hindus possessed little geographical know-
ledge. Abstruse and metaphysical speculations pre-
sented greater charms to the Hindu intellect, which
displayed, as we shall have occasion hereafter to
note, a remarkable acuteness and subtlety in such in-
vestigations. Of India, itself, they naturally possessed
a certain, though inaccurate knowledge. " Within
India, their ancient books furnish geographical divi-
sions, with lists of the towns, mountains and rivers
in each ; so that, though indistinct and destitute
of arrangement, many modern divisions, cities
and natural features can be recognised. But all
beyond India is plunged in a darkness from which
the boldest speculations of modern geographers have
failed to rescue it." Elphinstone concludes from
this that the Hindus have always been as averse to
travelling as they are at the present day. This is no
doubt true, since the institutions of the Brahmins
were established in India. Before that time, how-
ever, the Aryan settlers, as will be seen in a future
chapter, made sea-voyages. The accomplished
author we have quoted has collected the opinions of
the Hindus from researches made by the authorities
named in the margin, regarding the world. These
are as follows ; The centre of the world is occupied
by a lofty mountain (Meru), * of a conical shape,
and with sides composed of precious stones. On the
top is a terrestrial paradise. Round this mountain

Authorities.

Sir Richard
Blackmore.
(Creation),
addressed to
the disciples
of Lucretius.

Elphinstone.

Col. Wilford.
Asiatic Re-
searches Vol.
VIII. p. 267.
Ibid. Vol.
XIV. p. 373.
Oriental Ma-
gazine Vol.
II.

* Or Sumeru, the sacred mountain in the centre of the
seven continents. It is 84,000 yojanas, or 756,000 miles high,
and consists entirely of gems and gold.

	are seven concentric circles of land, divided by as many seas. The innermost circle is called jambudwip, a name sometimes confined to India, but the latter is also known as Bharata. Jambudwip is surrounded by a sea of salt water, while the other six belts are separated from each other by seas of milk, wine, sugar-cane juice, &c. The Hindus applied the term Yávan to the Greeks, with whom they came in contact. This name, however, they applied to all other conquerors from the north-west. It has been conjectured, with probability, that they knew the Scythians, whom they called Sacas, and the Romans, from a writer, quoted by Mr. Colebrooke, who states that the Barbaric tongues are called Párasica, Yávana, Ráumaca, and Barbara, the three first of which would appear to mean Persian, Greek, and Latin." A native of China travelled in India in the fourth century, whose travels are extant. Magada is attested by Chinese authors to have sent embassies to China in the second and subsequent centuries. It has been surmised, though not proved, that the Hindus had an acquaintance with the Egyptians, but Sanscrit sources do not seem to afford corroboration of the theory. It is, however, stated that the Aryans made sea-voyages not only along the coast, but to distant lands, for the purposes of commerce. It is possible then that vessels may have extended their voyages from the Indian Ocean to the Arabian Sea, and thence pursued their course up the Red Sea. But whatever may have been the enterprise of these ancestors of the Hindus, certain it is that at a period, not long after the settlement in India, the Hindu people were taught to regard a sea-voyage with abhorrence, and contrary to the dictates of religion.	<i>Authorit.</i> — Vishnu Purana, p. 161.
Greeks.		Elphinstone
Romans.		Ward's Hindu, Vol. II p. 457.
Persians.		Transactions of the Royal Asiatic Society, Vol. I p. 453.
Chinese traveller in India.		Elphinstone
Egyptians.		Col. Wilford.
Probability of Hindu acquaintance with Egypt.		Rig. Veda I, 307. Ibid I, 48.3 Ibid I, 561.
Present abhorrence of sea-voyages.		
Hindustan.	The term Hindustan is sometimes applied to the whole of the vast peninsula to the south of Asia. It signifies the country of the Hindus from <i>Hindu</i> , and the Persian word <i>Stan</i> , a country. The word <i>Hindu</i> , as applied to the natives of the country, means both in Arabic and Persian negro, or black. Correctly speaking Hindustan is that part of India to the north of the Vindya chain of mountains. Dakhan, or Deckan, is the name given to the country south of the Vindya. The word means simply, south. "The Mogul emperors fixed the Nerbudda for the limit of their provinces in those two great divisions, but the division of the <i>nations</i> is made by the Vindya mountains." The <i>Deckan</i> is often limited to the country between the Vindya and the river Krishna. India is bounded on the north by the Himalaya mountains dividing it from Thibet, The Suliman range, &	
Signification.		
Limits under the Moguls.		Elphinstone.
Deckan.		
Boundaries.		Thornton.

continuation of the Sufeid Koh mountains, separates it from Afghanistan and Beloochistan on the west; and parallel offshoots from the opposite extremity of the Himalaya mountains form its frontier on the east. On all other sides, from the port of Kurrachee on the west, to the southern extremity of the Tenasserim provinces on the east, it has a maritime coast, bordered by the Bay of Bengal on the one hand, and by the Arabian sea, or North Indian Ocean on the other. Its greatest length, from Cape Oomorin in the south, to the extremity of the Punjab in the north, may be estimated at 1,830 miles; some authorities give 1,990 miles for the length, and 1,600 for the breadth, the latter measured from Kurrachee in the west, to the extremity of Assam in the east. It lies between lat. $8^{\circ} 4' - 36^{\circ}$, long. $66^{\circ} 44' - 99^{\circ} 30'$. India is politically divided into the British possessions, which with about 60,000 miles of the Bengal Presidency in Further India, as Pegu, &c., contain 1,377,540 square miles, with a population of 254 millions. This vast territory includes eight provinces *viz.*, Bengal, the North-Western Provinces and Oudh, the Punjab, the Central Provinces, British Burmah, Assam, Madras, and Bombay. The following table from the 'Students' Modern Geography' will furnish the best information of the various divisions of the country.

Authorities.

Coast.

Extent.

Position.

Divisions.

Dr. Cernowoll.

Whitaker.

Divisions.	Towns and population.
I.—BENGAL PRESIDENCY—	
1. Presidency ...	Calcutta, 794,645.
2. Rajshahye ...	Moorshedabad, 46,182; Berhampore, 27,110; Rampore, 22,291; Pubna, 15,730; Dinapore, 13,042.
3. Dacca ...	Dacca, 69,212.
4. Chittagong ...	Chittagong, 12,948.
5. Burdwan ...	Burdwan, 32,321; Howrah, 35,000; Hooghly, 34,761; Culnah, 27,336; Serampore, 22,440.
6. Bhagulpore ...	Bhaugulpore, 69,678; Monghyr, 59,698; Purneah, 16,057.
7. Patna ...	158,990; Gayah, 66,843; Chupra, 46,287; Behar, 44,296; Dinapore, 42,084.
8. Chota Nagpore ...	Hazareebagh, 11,050; Ranchee, 12,086.
9. Orissa ...	Cuttack, 50,878; Pooree, 22,695; Bala-sore, 263.
II.—ASSAM ...	Sylhet, 16, 846, Gowhatty, 11,492.
III.—NORTH-WEST PROVINCES—	
1. Benares ...	Benares, 175,188; Mirzapore, 67,274; Goruckpore, 61,117; Azimghur, 15,770.

Canon Be-
van.
Student's
Modern Geo-
graphy.

Division.	Towns and Population.
2. Allahabad ...	Allahabad, 143,693; Cawnpore, 122,770; <i>Authorities</i> Banda, 27,746; Jounpore, 23,327; <i>Canon Berr</i> Futtehpore, 19,879.
3. Seetapore ...	Seetapore, 5,780; Khyrabad, 15,677; <i>Student</i>
4. Lucknow ...	Lucknow, 284,779. <i>Modern Ge</i>
5. Fyzabad ...	Fyzabad, 37,804; Baraltch 18,889, <i>graphy</i> .
6. Bareilly ...	Gonda, 11,764.
7. Agra ...	Roy, (or Rei) Bareilly, 11,544.
8. Jhansi ...	Agra, 149,008. Furruckabad 79,204 ;
9. Meerut ...	Muttra, 59,281 ; Etawah, 30,549 ;
10. Rohilkund ...	Mynporee, 21,177.
11. Kumaon ...	Calpee, 15,570 ; Mhow, 16,428 ;
IV.—PUNJAB—	Koonch, 14,448.
1. Delhi ...	Meerut, 81,386; Alighur, 58,639.
2. Hissar ...	Saharunpore, 43,844. Khooorjah,
3. Umballa ...	26,858; Hattras, 23,589.
4. Jullundur ...	Bareilly, 102,982 ; Shahjehanpore,
5. Umritsur ...	72,140; Moradabad, 62,417; Pili-
6. Lahore ...	bhit, 29,840.
7. Rawal Pindoe ...	Almerah, 6,260.
8. Peshawar ...	Delhi, 154,417; Kurnal, 29,000; Panee-
9. Moeltan ...	put, 26,276.
10. Derajat ...	Hissar, 14,133 ; Bhewani, 32,254;
V.—BOMBAY—	Rohtuck 14,153.
1. Sind ...	Umballa, 40,662 ; Loedianah, 39,983;
2. Gujerat ...	Simla, 7,037.
3. Concan ...	Jullundur, 45,607; Kurtarpur, 16,953;
4. Deccan ...	Rahun, 14,394.
VI.—MADRAS PRÆSI-	Umritsur, 135,813 ; Batala, 28,725 ;
DENOM—	Sealkote, 25,337.
1. Ganjam ...	Lahore, 98,924; Ferozepore, 20,592.
2. Vizagapatam ...	Rawal Pindoe, 19,222; Geojrut, 15,907.
3. Godavery ...	Peshawar, 58,555; Kohat, 11,274.
4. Kistnah ...	Meeltan, 56,826.
5. Nellore ...	Dera Ismail Khan, 24,906 ; Dera
6. Cuddapah ...	Ghazee Khan, 17,164.
7. Bellary ...	Kurrachee, 53,526; Hyderabad, 41,152;
8. Kurnool ...	Shikarpore, 38,107.
VII.—PUNJAB—	Ahmedabad, 116,873; Surat, 107,149;
1. Gandhar ...	Baroche, 36,932; Nariad, 24,551.
2. Vizagapatam ...	Bembay, 644,405; Tanna, 14,299;
3. Godavery ...	Poonah, 90,436; Shelapere, 53,403;
4. Kistnah ...	Ahmednugger, 32,841; Belgaum,
5. Nellore ...	26,947 ; Dharwar, 27,136; Satara,
6. Cuddapah ...	24,584; Nassick, 22,436.
7. Bellary ...	Chicacole, 15,587 ; Berhampore,
8. Kurnool ...	21,670.
IX.—PUNJAB—	Vizagapatam, 32,191; Vizianagram,
1. Gandhar ...	20,169.
2. Vizagapatam ...	Rajahmundry, 19,738; Ellore, 25,487;
3. Godavery ...	Cocenada, 17,839.
4. Kistnah ...	Masulipatam, 36,188; Gunteor, 18,033,
5. Nellore ...	Nellore, 29,922.
6. Cuddapah ...	Cuddapah, 16,275.
7. Bellary ...	Bellary, 51,766; Adoni, 22,723.
8. Kurnool ...	Kurnool, 25,579.

Divisions.	Towns and Population.	
9. Chingleput and Madras }	Conjevaram, 37,327; Madras, 397,552.	<i>Authorities</i>
10. North Arcot ...	Vellore, 38,022.	
11. South Arcot ...	Cuddalore, 40,290.	Canon Bevan.
12. Tanjore ...	Tanjore, 52,175; Negapatam, 48,525; Combaconum, 44,444.	Student's
18. Trichinopoly ...	Trichinopoly, 76,530.	Modern
14. Madura ...	Madura, 51,987; Dindigal, 12,865.	Geography
15. Tinnevely ...	Tinnevely, 21,044; Palamcottah, 17,945; Tuticerin, 10,565.	
16. Coimbatore ...	Coimbatore, 35,310; Annamalai, 22,293; Erode, 10,201.	
17. Neilgherries ...	Ootacamund, 9,982.	
18. Salem ...	Salem, 50,012; Tripattoor.	
19. Malabar ...	Calicut, 47,962; Cananore, 31,070; Tellicherry, 20,504; Cochin, 13,840.	
20. South Canara ...	Mangalore, 29,712.	
VII.—CENTRAL PROVINCES:—		
1. Jubbulpore ...	Jubbulpore, 55,188; Sagor, 45,655.	
2. Nerbudda ...	Burhanpore, 29,303; Khandwa, 14,119; Hoshungabad, 11,613.	
3. Nagpore ...	Nagpore, 84,441; Kamptee, 48,831; Chanda, 16,233.	
4. Chutteesgurrh ...	Raipore, 19,116; Sumbulpore, 11,020.	
VIII.—BRITISH BURMAH.—		
1. Pegu ...	Rangoon, 98,745; Prome, 31,157; Bassein, 20,688.	
2. Tennasserim ...	Moulmein, 46,472; Tavoy, 14,469.	
3. Aracan ...	Akyab, 12,230.	
IX.—UNDER GOVERNOR GENERAL:—		
1. Ajmere and Meywar ...	Ajmere, 34,763; Nusseerabad, 17,109.	Bevan.
2. Berar ...	Ellichpoor, 27,782; Oomrawatee, 23,410; Akallah, 1,4,606.	
3. Coorg ...	Mercara, 8,146.	
4. Mysore ...	Mysore, 57,815; Bangalora, 142,513. Seringapatam, 10,594; Chittuldroog, 5,812.	

Native States Besides the above there are a number of Native States. Two of these, Bhutan, and Nepal, are governed quite independently of British control. The others are ruled by Chiefs, whose administrative rights are recognised by the Indian Government. The relations which subsist between these Chiefs and the English are of various kinds. In

Feudatory
Chiefs.
Oudh.

some of the States a British army is maintained at the cost of the former. Some are Tributary, and in return for the payment of tribute they are afforded British protection. They may be considered as feudatories of the British Crown. The rulers are guaranteed the possession of their territories, as well as the privilege of appointing their successors who are installed on the *gaddi*, or throne, by the representative of the British sovereign. The total number of Feudatory Chiefs is 144. In Oudh, under the Mahomedan rule there were many Chiefs, or owners of large estates, called *ta'allukdars*. These ruled over their small territories, paying a tribute to the Kings of Oudh. They frequently took up arms against the Government. Oudh was annexed to the Government of India in 1847. The Queen's proclamation, on the suppression of the Mutiny in 1858, assured the possession of their estates to the Oudh *ta'allukdars* subject to the payment of a land-tax. No independent rights in the Chiefs were however recognised. All were subjected to the laws. There are certain Chiefs in India, who receive a pension from the Government. The Native States are as follows:—

	States.	Area in sq. miles	Population.	Towns and Population.	
Independent States.	INDEPENDENT:—				Bevan.
	Bhetan ...	13,600	200,000	Tassisuden.	
	Nepaul ...	56,760	3,000,000	Khatmandoo, 20,000.	
	GOVERNMENT OF INDIA:—				
	Nizam's Terri- tory, Hyderabad,	90,000	9,000,000	Hyderabad, 200,000, Aurangabad, 60 000 Secunderabad, 35,357; Beeder, Ellichore.	
	Sindia's Terri- tory (Gwalior),	24,000	2,500,000	Gawalior, 50,000, Oojein, Boorhampore.	
	Holkar's Terri- tory (Indore),	8,075	635,450	Indore, 15,000; Mund- laisar, Rampora.	
	Bhopal ...	6,764	709,200	Bhopal.	
	Bundelcund States ...	10,567	1,278,000	Chutterpore, Bejour Punhah.	
	Rewah ...	13,000	2,035,000	Rewah.	
	Rajpootana States ...	130,148	9,260,207	Jeypore, Patna, Kotah, Oodeypore, Boundee, Joodpore.	
	Muneeopore ...	7,600	126,000	Muneeopore.	

States.	Area in sq. miles	Population	Towns and Population.	Authorities.
BENGAL :—				
Sikkim ...	2,544	50,000	Tamlong.	<i>Authorities.</i> Bevan.
Oooch Behar ...	1,307	532,565	Behar.	
Tipperah Hills,	3,867	74,242		
Chota Nagpore				
Mehals ...	16,025	498,607		
Orissa Mehals ..	15,187	1,155,509		
NORTH-WEST PROVINCES :—				
Rampore ...	945	507,000	Rampore.	
Gurwhal ...	4,180	150,000	Srinagar.	
PUNJAB :—				
Sirhind Plain				
States ..	8,156	2,200,800	Putteesala, Jheend.	
Sutlej Hill States	7,963	729,700	Nahun, Rampore, Belas-	
			pore.	
Chumba ...	3,216	130,000	Chumba, Mundi.	
Bhawalpore ...	15,000	500,000	Bahawalpore, 20,000.	
Cashmere ...	68,944	1,534,972	Srinagar, 132,681, Jum-	
			moo.	
BOMBAY PRESI-				
DENCY :—				
Guicowar's Ter-				
ritory ...	8,000	2,000,225	Baroda, 112,057; Puttan,	
			31,523.	
Kattiawar States,	20,338	2,312,629	Jhalawar 90,737; Bhow-	
			nugger.	
Palanpore ...	4,800	502,586	Palanpore, 17,189.	
Ri w a k a n t a				
States ...				
	4,593	505,732	Loonaware, 9,662; Bal-	
			sinere.	
Cutch ...	6,500	487,305	Mandavi, 35,988; Bhooja,	
			23,813.	
Kolapore ...	2,778	802,691	Kolapore, 39,621.	
Sawuntwarree...	900	190,814	Waree, 8,017.	
Khairpore ...	6,109	130,350		
MADRAS PRESI-				
DENCY :—				
Travancore ...	6,780	3,311,379	Trivendrum 12,000	
			Quilon.	
Cochin ...	1,361	601,114	Trichore.	
Foodocottah ...	1,380	316,695	Foodocottah.	

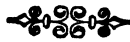
Other Settle-
ments.
French.

There are besides the above some smaller sub-
divisions consisting of very petty States, or chieftan-
ships. The French have settlements at Ohander-
nagore (28,352), on the Hooghly, 17 miles above
Calcutta, Mahé, on the Malabar coast, 38 miles north-

Area and
population.

west of Calicut, and the following places on the Coromandel coast. Pondicherry (43,341), 86 miles south-west of Madras; Karikal (10,000), near Tranquebar, and Yanam, on the north branch of the lower Godavery. The districts about these places under French sway have an aggregate area of 106 square miles and a population of 271,460. The Portuguese have settlements at Goa, on the Bombay coast, with a capital at Panjim (9,500), 3 miles from the old capital and villages at Salsette and Bardes near Panjim, at Damau or Damdaun, on the coast, 101 miles north of Bombay; and on Diu, an island off the Kattyawar Peninsula. The districts under their sway have an aggregate area of 1,437 square miles, and a population of 446,617. (The above has been taken from the Student's Modern Geography "which may be consulted with advantage").

Authorities.
Bevan.



INTRODUCTORY, CHAPTER II.

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INTRODUCTORY, CHAPTER II.

		Authorities.
Climato.	<p>We propose in this Chapter to give some general idea of India as a whole. We shall hereafter give a brief notice of some important towns. We have already mentioned the boundaries of this vast peninsula. The surface of the country is very varied, and owing to its extent is under different climatic conditions. In the Carnatic, from lat. $8^{\circ} 10'$ to lat. 16°, and from the sea on the east to long. $77^{\circ} 20'$ on the west the climate is very hot from March to June. In Scinde the summer heat reaches to a mean of $98^{\circ} 5'$ in the lower part of the province; while in the upper it is sometimes 130° in the shade. The temperature of the hills, at an elevation of about 7,000 ft., as at Ootacamund, in the Neilgherries, and at Simla, and Darjeeling on the sub-Himalayan ranges, resembles that of fine summer weather in England, and higher up the Himalayas it is easy to reach the limit of perpetual snow. The mean annual temperature at Ootacamund is 58°, on the Deccan plateau generally about 75°, at Calcutta 79°, at Bombay 80°, and Madras 84°. During the monsoons, which burst about the middle of June, those districts which are open come in for a heavy share of rain-fall. The latter is much less in those parts protected by intervening ranges of hills. The course of rain depending entirely on the monsoons* is not regular. The western coast of the Deccan, the coast of Malabar, has its rainy season during the monsoon of the south-west, which brings thither the vapours of the ocean; that is, during the northern summer. It has its dry season during the monsoon of the north-east. During the southern winter, the monsoon of the south-west ascends the slopes of the Western Ghats, and causes in the heights violent storms and very abundant rains. Along the coast of Coromandel, on the contrary, it is the north-east monsoon which brings the rains, from the vapours of the sea of Bengal, while the south-west monsoon brings the dry season. These two coasts of the peninsula have, then, their seasons reversed. One has the dry weather when the other has rain, and reciprocally. The table land of the Deccan partakes of the two characters; the fall of water is more variable, and there are often two periods of abundant rains. At Mahableshwar, in the Western Ghats, south of Bombay, at the height of 4,200 ft., the rain-</p>	Hamilton.
Temperature.		
Hills.		Bevan.
Plateau.		
Monsoons Rains.		Guyot.
Rain-fall.		

* Monsoon is from the Arabic word Mausim, which signifies season or time.

Authorities.**Bevan.****Prevalent
diseases.****Fevers.****Cholera.****Suggestion
to
new-comers.**

fall has been observed to rise to 303 inches. M. Guyot remarks that this is the greatest quantity ever noted, but his editor states that very recent observations have tended to show that a greater quantity of rainfalls at Sierra Leone (probably of not less than 400 inches), and on the south slope of the Khasia mountains, in Bengal, where the fall exceeds 600 inches. At Cherrapongee, on the south side of the Cossya Hills, the rain-fall has been measured at 650 inches. Himalaya also has a heavy rainfall, amounting at Darjeeling to 120 inches. The depth is much less in other parts. At Calcutta, Benares, and Delhi it varies from 65 to 20. The amount of rain that falls in the Deccan is more moderate. During the rainy season, in parts where luxuriant vegetation abounds, the climate is very trying to Europeans. The atmosphere is close and often stifling from the vapours ascending from the wet earth. On the cessation of the rains, the climate in India is very pleasant. The temperature is cool and agreeable during the months of the English Autumn, while, in our Winter season, Indians find the weather cold in India, especially in the higher districts. In the hill-stations, Europeans find it necessary to have fires. In an agricultural country like India, failure of rain is severely felt and gives rise to frequent famines, to which many thousands of the inhabitants fall victims. Most Europeans in undergoing the process of acclimatisation are subjected to intermittent fevers and agues. Small-pox sometimes breaks out among the natives, and commits fearful ravages. The most dreaded scourge, however, is cholera, the effects of which are deadly in the extreme. Various causes and remedies have been suggested for this terrible disease, but no infallible conclusion has been arrived at for either the one or the other. A young Englishman in India will find it best to observe a careful, and strict regimen as to diet, particularly abstaining from excess of all kinds, especially in the use of spirituous liquors. A change in these respects in the habits of Englishmen of the present day, has considerably decreased the mortality, which used to be so prevalent among them formerly. We do not hear the same complaints of the fatal climate of India, complaints which had their foundation, rather in the habits of Englishmen themselves, than in the pernicious nature of the Indian climate. As many excellent works have been written, giving advice to the young foreigner in the country, we will only refer the reader, who may be qualifying for an Indian appointment, to their guidance.

**Natural
Production.**

India possesses many and varied natural productions. Near the Himalayas and in the upper basins of the Godavery and Nerbudda there are coal deposits. They also occur in other parts of India. Iron and coal is found in various parts of the Deccan, and near the Godavery and Nerbudda rivers, as well as in some other districts. Nepaul and the Eastern Ghauts have copper. Diamonds are obtained at Ellore, and in Bundelcund. Salt, from which the Government derives a portion of its revenue, is extracted from the salt-lakes in Rajpootana, and from the Punjab. It is also obtained by a process of evaporation in Oudh, where salt-petre is produced. The south of the Punjab, and Berar also yield the latter. In parts of the Himalayas and Neilgherries English forest and fruit-trees flourish. The strawberry also grows wild on some of the hills, where it is found, as in Mahableshwar, cultivated by Chinese, principally convicts. Tea, successfully cultivated in Assam, has been tried with varying success in other parts of India. Coffee grows on the Neilgherries. The palm-tree in many varieties is found. From these are extracted, or made, sugar, spirit, oil, mats, ropes for vessels and other purposes, and other useful articles. The maize, or Indian corn, covers large tracts of country. Wheat grows in many parts of India, especially in Oudh. Of late years a considerable quantity of wheat has been exported for the English markets. The grains which form the principal part of the diet of the Hindus and of which girdle cakes are made, or which are boiled, are barley, joars, maize, dore seed, chunna gram, a mixture of barley and peas, or barley and ohunna, (Birra), coarse rice, and the people also use urd and arhar, two grains of which they make soup, and which, with them, take the place of meat, fish, fowl and eggs, &c.

Authorities.**Food of
Hindus.**

Our
difficulties
and wants
by S. M.
Hoos and.

Fruit.

The plaintain tree, the mango tree, and the custard-apple tree, are with guava well known among the fruit-trees of India. The teak for hardness of wood, and the celebrated banyan-tree, under whose wide-spreading branches many travellers may find rest and shelter, need more mention than can be bestowed upon them in a small work such as this. Of the animals the tiger is the most ferocious, and the elephant the most useful and sagacious. The dog abounds, both wild and tame. The stranger approaching an Indian village is soon made aware of the presence of the canine dwellers therein. These, as they rush out, present rather a formidable appearance, as they display their sharp teeth: but they are arrant cowards, and will retreat at the sight

Animals.

Snakes.

of stick, or stone. In the hill districts, however, there are dogs brave enough. Of one species it is said that three will fight a tiger. Of other domestic animals, the ox, even more than the horse, is in request for travelling purposes. Indeed, for draught and ploughing it may be said to be the only animal used. For carrying heavy burdens, there is also the camel. The ass conveys earth and sun-dried bricks. The ape is too cunning to be employed, even were he not exempted from labour by his sacred character. Venomous reptiles abound in India. The cobra is most known, but it is not the cause of so many deaths as some smaller species, which unseen are trodden upon by the way-farer on the roads, and through the jungles, or by the labourer in the fields. In most cases the victim of the revengeful bite of these snakes dies in a short time. We must refer the student, who wishes to make himself thoroughly acquainted with all the natural resources and productions of India, the ethnology, flora, and fauna of the country to Dr. Balfour's work on timber trees, and his *Cyclopædia of India*. There are many species of birds in India, more noted for beauty of plumage than sweetness of song. Flocks of parrots fly screeching through the air. Vultures, kites and crows—the latter a very impudent bird—act with jackals the part of public scavengers. For medicinal purposes India possesses many useful plants. India, as we have said, presents a very diversified appearance. We proposed at the commencement of this chapter to give some idea of the peninsula as a whole. In shape it is almost a triangle, the base of which is formed by the Indo-gangetic plain to the south of the lofty chain of the Himalayan Mountains, which form its northern boundary. To the south of this plain the country stretches east and west, to Guzerat, and the head of the Bay of Bengal. In this northern part of the peninsula took place the early fierce struggles between the Hindus and the invading Afghans and Mongols. Towards the centre and east this portion of India is well watered and fertile; to the west are many tracts of desert sand. To the south of the Indo-gangetic plain, beyond the Vindhya mountains and the river Nerbudda is the Dekkan, or Deccan, signifying the south. This southern part of the Peninsula gradually narrows, till it ends in Cape Comorin.

Birds.

Physical
features.

Mountains,

We cannot enter with any detail into the mountain system of India. We therefore give the following extract from Dr. Page's *Physical Geo-*

Page.

graphy:—"Pre-eminent in the system stands the chain of the Himalaya ("abode of snow"), stretching in a somewhat south-easterly direction between the basin of the Ganges and the upper basin of the Brahmapootra, forming the northern and all but impassable boundary of India, and constituting the southern buttress of the great central table-land. The range extends about 1,500 miles in length; varies from 150 to 350 miles in breadth; has a mean elevation, according to Humboldt, of 15,670 and rises in many points (upwards of forty, it is said) to an altitude of 20,000 feet, the three highest peaks being Everest, Gaurishank, Chingopawari, or Deodunga, 29,002 feet, Kinchinjunga, 28,178 feet; and Dwhalagiri, 27,826 feet. The snow line rises, according to position in the range, from 13,000 on the south side to 16,000 feet on the north side, where the air is drier, and a large portion being thus perpetually covered with ice and snow, the Himalayas present every possible feature of mountain grandeur, peak and precipice, gorge and glacier, rugged ravine and headlong waterfall. Geologically speaking, the higher and central portions of the Himalaya, with a few volcanic exceptions, consist of granitic and metamorphic rocks; their flanks exhibit in many places palæozoic secondary strata, and at elevations of 3,000 and 4,000 feet along their bases—the Siwalik or sub-Himalayan hills—occur limestones and gravels replete with the remains of tertiary mammals. Indeed the whole chain, as well as a large portion of the Asiatic continent, has been elevated many thousand feet since the tertiary epoch—tertiary fossils being found on the terraces, passes, and plateaux, at elevations of 6,000, 10,000, and even 17,000 feet above the present sea-level. Abruptly separated from the Himalaya by the transverse valley of the lower Brahmapootra, but still holding less or more in the same axial direction, are the mountains of Assam, a congeries of great irregular heights, partaking of much of the Himalayan character, but as yet very partially known or explored. Beyond the mountains of Assam, but still in continuation of the system, lie the well defined ranges of Burmah, Siam, and Cochin-China—all trending in a southerly direction, separated by low-lying river-valleys, and giving contour and character to the Cambodian and Malayan peninsulas. Little is known of these particular mountain-ranges, or of their elevations; but well watered and approaching the equator, we know that to great elevations they are covered with impenetrable forest growth. Outlying the system, but

still connected with the same area, are the mountains which give figure and relief to the Peninsula of Hindustan. These are the Vindhya chain, which forms, as it were, the northern barrier of the Deccan; the Western Ghats, that guard it on the west; and the Eastern Ghats, that support it on the east—the two latter chains converging into the loftier heights of the Neilgherri hills in the south. The plateaux of the Deccan rise step by step southward from 1,500 to 2,000 feet in Nizam, to 4,000 feet in Mysore. The Western Ghats ascend from 3,000 to 5,700 feet; the Eastern, from 3,000 to 4,000 feet; and the Neilgherries in many points from 6,000 to 7,000 feet—attaining their culmination in the peak of Dodabetta, 8,760 feet high. Tabulating the south-eastern system, with its culminating points, we have

Authorities.

Mountains. Principal heights.	Himalaya, Everest	...	...	29,002 feet.
	" Kinchinjunga	...	...	28,178 "
	" Dwhalagiri	...	...	27,826 "
	" Nandadevi	...	...	25,749 "
	Neilgherri, Dodabetta	...	...	8,760 "
	Western Ghats, Tandiamole	...	...	5,781 "
	" " Bonasson...	...	...	7,000 "
	Eastern Ghats	...	...	4,000 "

Himalayan
Passes.

The passes across Himalaya are generally very difficult. In the eastern section they are sealed up against the British through the exclusive policy of the Nepal and Bhutan Governments.

Bevan.

Brahminical
Ritual,
Symbols of
the Incarna-
tion of
Vishnu.

Himalayas.

The mountain system of the Himalaya has a normal direction from east to west, running more than 15 degrees of longitude (from 81° to 97°), or from the colossal mountain Dhawalagiri to the intersection of the Dzangbo-ticheu (the Irrawaddy of Dalrymple, and Klaproth), whose existence was long regarded as problematical, and to the meridian chains, which cover the whole of Western China, and form the great mountain group, from which spring the sources of the Kiang, in the provinces of Sse-tschun Hick-nang, and Kuangsi. The Dhawalagiri, as it declines to the river valley of Ghandaki, abounds with the Salagrana Ammonites, so celebrated in the Brahminical ritual as symbols of the testaceous incarnation of Vishnu. Those who wish to further investigate the characteristics of the Himalayas cannot do better than peruse the results arrived at by Lieutenant Strachey. At a subsequent period he, then Colonel, foundoolitic fossils 18,400 feet high in these mountains. The investigations of Lieutenant Strachey led him to differ from the conclusions of M. Humboldt, in some particulars where the latter had been led

*Alexander
Von.
Humboldt*

	astray by authorities on which he placed reliance. The difference refers principally to the limit of perpetual snow in that portion of the Himalayas to which Lieutenant Strachey particularly directed his investigations. His results were as follows : " The snow-line or the southern edge of the belt of perpetual snow in this portion of the Himalaya is at an elevation of 15,000 feet, while on the northern edge it reaches 18,500 feet, and that on the mountains to the north of the Sutlej, or still further, it reaches even beyond 19,000 feet. The greater elevation which the snow-line attains on the northern edge of the belt of perpetual snow is a phenomenon not confined to the Thibetan declivity alone, but extending far into the interior of the chain ; and it appears to be caused by the quantity of snow that falls on the northern portion of the mountains being much less than that which falls further to the south along the line where the peaks, covered with perpetual snow, first rise above the less elevated ranges of the Himalaya."	Authorities. — Strachey.
Snow-line.		
	The student may consult the admirable tract by Dr. Hooker, " On the Climate and Vegetation of the Temperate and Cold Regions of East Nepal, and the Sikkim and Himalaya Mountains," in which he will find much valuable information. "The great Himalaya range, from its north-western extremity, where its continuity with the Hindu-koosh is broken by the Indus, takes a south-easterly direction, giving rise in its course to the Jhelum, Chenab, Rancee, and Beas rivers, after which it is penetrated by the Sutlej previous to its debouch into the plains near Roopur. Further east, it continues its original direction, throwing off in its progress the feeders of the Ganges, and also of the Brahmapoetra, subsequently to its confluence with the Sampoo or Dihong. The entire chain may be said to have an average breadth of 150 miles ; its length is computed at about 1,500. "The noblest scenery in India," says Elphinstone, " is under the Himalaya, where the ridges are broken into every form of the picturesque, with abrupt rocks and slopes covered with gigantic pines and other trees, on the same vast scale, mixed with the most beautiful of our flowering shrubs, and the best of our fruits in a state of nature. Over the whole towers the majestic chain of the Himalayas, covered with eternal snow, a sight which the soberest traveller has never described without kindling into enthusiasm, and which, if once seen, leaves an impression that can never be equalled or effaced." The author to whom we have before referred (Strachey) considers that the	Dr. Hooker Thornton. Elphinstone. Strachey.
Direction.		
Extent.		
Scenery.		

Geological features.	great peaks are in almost every case composed of schistose rock, but the granite veins may be most clearly seen on the faces of the mountains to very great elevations. He mentions Kamet, whose summit is upwards of 25,500 feet above the sea, as appearing to consist of granite alone. After mentioning slaty beds as occurring over the crystalline schists penetrated by granite veins, he remarks that on "reaching the top of these strata, which is rarely done at a less elevation than 14,000 feet above the sea, we at length enter again a region of fossiliferous rocks, which extends as far as my examinations have been carried. And it is not a little wonderful to find at this immense elevation a regular succession of most of the more important formations, from the silurian to the tertiary periods." Students who are desirous of becoming acquainted with the customs and ceremonies of the villagers on the slopes of the Himalayas and in the valleys will find much interesting information in the "Journal of the Royal Asiatic Society of Great Britain and Ireland." Mr. William Simpson, F. R. G. S., Honorary Associate, R. I. B. A., the well-known Artist, has contributed, amongst other papers. The inhabitants of the Himalaya gather themselves together in villages. "These seldom consist of more than twenty-five or thirty families, and though sometimes occupying commanding sites, are usually situated midway on a mountain side, the high crowning peak sheltering them from the storms. Occasionally they are to be found in valleys, but only in the more elevated; the glens, low down at the foot of the mountain, being usually too warm, while the labour of climbing to their crops would be greatly increased. Some of the houses are three stories in height, but the generality are only two; a few, but these are much less common, having but one. In external appearance they greatly resemble the picturesque cottages of Switzerland. The roof projecting all round forms a shelter to the verandah or balcony, which either encircles the house, or communicates with the one adjoining. The walls are a mixture of wood and stones, very substantially put together, and cemented with mud. The apartments are not very spacious, but are commodious, and have the appearance of being well kept. The floors are composed of planks of cedar, and the interiors whitewashed or plastered with mud, which, if sufficiently beaten, affords a very fair kind of stucco. The fire-place occupies the centre, and is always well swept, but the smoke, which has no aperture for its escape, excepting the doors and windows, and the vermin, which in consequence of the habits of the people, abounds,	<i>Authorities</i> <hr/>
Customs of Villagers.		Simpson.
Himalayan Villages.		Stocqueler.
Houses.		
Construction.		

Accommodation for cattle.	render their interiors abhorrent to the European travellers, who always prefer the shelter of a cow house. Usually the cattle are accommodated upon the ground floor, the family occupying the apartments above, which are entered either by a rude staircase on the outside, leading to the verandah, or by a notched plank or inclined plane within. The doors and windows are extremely small, the latter being merely closed with wooden shutters, no substitute for glass having yet been found. As the severity of the weather frequently obliges the inhabitants to close these apertures, nothing save long endurance could enable them to tolerate the smoke, which must impregnate the whole atmosphere. The fuel burned being wood, it is of course less offensive than if coal were the material, but still it cannot fail to contribute to the coating of dirt, which is allowed to accumulate upon the skin of the mountaineers, who, with few, if any exceptions, testify a great dislike to come in contact with water. The furniture of the houses is exceedingly scanty, consisting merely of a few culinary utensils and a chest to contain the clothes. The wardrobes of the people, to judge from their appearance, can neither be very extensive, nor very costly; there is, however, among the richer classes, some attempt at magnificence, the gold and silver ornaments worn being profuse in quantity, and sometimes of considerable value. Crime in its very worst form, seems rare, but the virtue of the native character, in these mountainous regions, must be pronounced to be of a negative description. They appear to be kind and good humoured to each other, attaching less importance to the distinctions of rank and wealth, than is usual even in less civilised societies. At their public festivals, rich and poor, the ragged guest, whose tattered garments scarcely afford a decent covering, will be seen joining hands with persons arrayed in costly attire, and decked out with an abundance of ornaments, and though divided into castes, the distinctions between them are less invidious than those to be found in the plains. The great ingenuity displayed by these people in the construction of numerous small articles, as well as in their buildings, and some of their bridges shows intellectual capabilities, which the stranger, holding converse with them could scarcely give them credit for; and there can be little doubt that if proper pains were to be taken in their improvement, they would shortly emerge from their present low and degraded condition." We have bestowed considerable space on the important range of the Himalayas, on which, indeed many books
Air and light apertures.	
Fuel.	
Furniture.	
Clothing.	
Ornament.	
Disposition.	
Arts.	

might be written. Space has not permitted us to do more than glance at some of the salient features of this range, and to give some extracts from writers, whose works should be consulted by the student of Natural History. Much interesting information, too, has been accumulated of late years regarding the ethnology, religious ceremonies, habits and customs of the villagers. To special works on the subject, and to the journals of the Royal Asiatic Society, we must refer the student.

Authorities.



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INTRODUCTORY, CHAPTER III.

Himaleh.	In the last chapter we gave some particulars concerning the climate of India, and a short description of the Himalaya range. The word Himalaya, or Himaleh, means the abode of snow. "The mountains have been seen at a distance of 250 miles; that is farther off than London is from York." The passes of these mountains, which were cursorily noticed, are from 10,000 to 18,000 feet high. In many of them horses cannot be used, and sheep are the beasts of burden. We may remark that vegetation ascends higher on the north than on the south side of the range. This is supposed to be due to the reflection of the rays of the sun. The Vindhya chain of mountains crosses the Peninsula of India from east to west. It forms the northern boundary of the valley of the Nerbudda, and "uniting the northern extremities of the two great lateral ranges (the Eastern and Western Ghauts) forms as it were the base of the triangle which supports the table-land of Southern India." They extend from Guzerat on the west to the basin of the Ganges on the east, and are comprised between the twenty-second and twenty-fifth degrees of latitude.	<i>Authorities.</i> —
Hight of Passes.		Corn wall.
Beasts of burden.		
Vindhya mountains.		Thornton.
Situation.		
Configuration.		
Formation.	The geological formations are the granitic and sandstone, overlaid by trap rock. These mountains constituted in the time of the Moguls the division between Hindustan on the north and the country to the south, hence called the Deccan. Along the north side of the river Nerbudda, these mountains extend through the provinces of Behar, Allahabad, and Malwa. They are about 3,000 feet high. The chain of hills which connects the western extremity of the Vindhya mountains, on the borders of Guzerat, is known by the name of the Aravalli. It stretches beyond Ajmere towards Delhi. What is designated as Central India, an uneven table-land elevated from 1,500 to 2,500 feet above the sea, has the Aravalli mountains on the west, and the Vindhya range on the south. Towards the east of this table-land—generally fertile—there is a lower range of hills in Bundelcund, which gradually slopes on the north-east, towards the basin of the Ganges.	
Direction.		
Height.		
Central India.		Elphinstone
Satpura chain.	On the other side of the deep valley of the Nerbudda and running parallel to the Vindhya mountains, there is another chain called Injadri, or Satpura. Ghauts*	

* From Hindustani *ghati*, a strait, pass (in a mountain, &c). The word must not be confounded with the Sanscrit *ghat*, signifying a landing, or bathing place on a river, &c. There are many such on the Ganges to the construction of which pious Hindus devote considerable sums.

	is the name applied to the hills which support the table-land. The range known by the name of the Western Ghauts runs south near the sea-coast, from the Taptee river to the valley of Coimbatore, where they terminate in the Neilgherry Hills.	<i>Authorities.</i> — Thornton.
Neilgherries.	These latter, which run east and west, form the connecting link between the Eastern and Western Ghauts. The Satpura range, mentioned above, has an elevation of about 2,000 feet above the sea. In the same part, extending to the sea-coast, is the Syadree range, forming the rocks of Bombay and Salsette. The whole consists of trappean formations. The Western Ghauts have an increasing elevation as they proceed southwards. At Mahableshwar, in lat. 18°, long. 73°40' the elevation reaches 4,700 feet above the sea. The western declivity is abrupt. The slope is more gradual eastward towards the plains of Hyderabad. Towards the Concan, the descent is marked by a succession of terraces connected by precipices. These mountains having been subjected to violent volcanic action, present a wild and grand appearance. The scenery displays "stupendous scarps, fearful chasms, numerous waterfalls, dense forests, and perennial verdure. 'The Western Ghauts,' says Elphinstone, 'present the charms of mountain scenery on a smaller scale than the Himalayas;' but it is no exaggeration of their merits to say that they strongly resemble the valleys of the Neda and the Ladon, which have long been the boast of Arcadia and of Europe." Chasms and breaks in the brows, or the culminating ridges of the range, give access to the highlands, and are denominated ghauts or passes, a name which has become generally applied to the range itself. The principal elevations between the eighteenth and nineteenth degrees of latitude, are Poorundhur, 4,472 feet; Singhur, 4,162; Hurree Chundurghur, 3,894. On such elevations the Indians constructed their Hill Forts, and in every age of Indian history till the advent of the British they regarded them as the bulwarks of India. Towards Coorg, these mountains attain their maximum elevation, the height of Bonasson Hill, being 7,000 feet above the sea. Besides this there are also Tandianmole, 5,781 and Pupagiri, 5,682 feet. To the south of these elevations the Nedimula range connects the Ghauts with the Neilgherry group. In lat. 11° 15,' long. 76° 25,' the chain is continued by the mountains of Kunda, which stretching twenty-five miles farther south terminate abruptly in high and nearly perpendicular precipices. At the foot of	
Heights. Satpura.		
Syadree range.		
M a h a - bleshwar.		
Scenery.		Elphinstone.
		Thornton.
Ghauts. Principal elevations.		
Hill Forts.		
Heights.		
K u n d a Mountains.		

Coasts of
the Penin-
sula.

Eastern
Ghauts.

Direction.

Elevation.
Formation.

Neilgherry
Hills
Position.

Shape.

Extent.

these, and still to the south is a great valley, affording communication between the eastern and western sides of the Peninsula. This depression is bounded on the south by the mountains which terminate in Cape Comorin, in the native state of Travancore. Viewed from this the southern extremity of India, where the base of the Western Ghauts is about a mile or a mile-and-a-half from the sea, "these mountains rise in majestic, sharp peaks, chained together, and forming a ridge, and, a little detached from the end of the chain over the Cape, on the east side, there is a sharp conical mountain by itself, like a sugar loaf." The coast towards the south of the peninsula of Hindustan is called Malabar on the western side, and Coromandel on the eastern. The direction of the Eastern Ghauts is southwards along the Coromandel Coast, till they appear to join the Western Ghauts, stretching in the same direction along the opposite or Malabar Coast. The Eastern Ghauts proceed to the west of Ganjam, and thence to Naggery Nose, about 56 miles north-west of Madras, where it forms a junction with the range "which sweeping irregularly inland, crosses the Peninsula in a south-west direction by Chittore, Sant Ghur, and Salem, and joins the Western Ghauts north of the gap of Paulghautcherry." The average elevation of the Eastern Ghauts is stated to be about 1,500 feet. Granite forms the basis of the range. With this are gneiss and mica slate, and above are occasionally found clay slate, hornblende slate, flinty slate, and primitive or crystalline limestone. The Neilgherry, or Nilgheri Hills, are a group of elevations between lat. $10^{\circ}10'$ — $11^{\circ}35'$ long. $76^{\circ}30'$ — $77^{\circ}10'$. The range is connected on the western side, where its summits bear the name of the Koondahs, with the Siadri branch of the Western Ghauts. They form a scalene triangle, the base of which extends nearly from north to south, and faces Malabar. The north side extends east and west, opposite Mysore. The remaining runs from north-east to south-west towards Coimbatore. "Their greatest extent in an oblique direction from south-west to north-east is from thirty-eight to forty miles, and their extreme breadth fifteen." The superficial extent has been estimated at from 600 to 700 square miles.

Division.

The north side is connected with the table-land of Mysore by a neck, about fifteen miles in width. The mountains here rise 3,500 miles above the table-land. From Coimbatore the Neilgherries attain an elevation of from 5,000 to 7,000 feet. The group has been divided into three ranges—the Neddimulla on

	the north, the Koondah on the south-west, and the central, or principal range, rising to the summit of Dodabetta, the highest in the group, and having an elevation of 8,760 feet above the sea, being the greatest at present ascertained in India south of the Himalaya.	<i>Authorities.</i> —
Height.	Thornton has given the ascertained heights of the heights of the following summits :—Dodabetta, 8,760 feet ; Kudiakad, 8,502 ; Bevoiybeta, 8,488 ; Murkurti Peak, 8,402 ; Davursolabetta, 8,350 ; Kundah Peak, 8,353 ; Kundamoya, 7,816 ; Ootacamund, 7,361 ; Tamburbetta, 7,292 ; Hokulbetta, 7,267 ; Urbeta, 6,915 ; Kodanad, 6,815 ; Davebetta, 6,571 ; Kotagiri, 6,571 ; Kundabetta, 6,555 ; Dimhnty, 6,330 ; Coonoor, 5,886.	
Vegetation.	Although these hills enjoy an abundance of moisture, and other conditions favourable to the growth of trees, they are comparatively poor in forests. These occur generally in isolated patches. This is the more remarkable, as the soil is rich and of considerable depth. It has been concluded, as accounting for this circumstance that at some anterior period vast tracts of primeval forest have been cleared to make room for cultivation. Elephants abound in the jungles at the base of the hills. The latter are infested by tigers.	Thornton.
Zoology.	Of other animals, there are cheetas, jackals, wild dogs, martens, pole cats, wild hogs, bears, the sambar deer, the muntjak, and a species of ibex (<i>Capra caucasica</i>). Hares abound, as well as porcupines. In the streams	
Birds.	are others. There are many descriptions of fowl, and numerous quail, woodcocks, snipes, pigeons, black-birds, thrushes, wrens, larks, and kingfishers. The king of birds has its lyric on these mountains, and there are other predatory birds such as an enormous species of horned owl, and a great number and variety of hawks. There are few venomous reptiles.	
Inhabitants.	The inhabitants have been divided into five distinct groups : (1) Erulars, at the foot of the mountains ; (2) and above them, the Kurumbars, resembling people found in other mountainous districts of India, but having many distinct characteristics. These tribes are rude and uncivilized. They have no regular language, but speak a gargon composed of neighbouring dialects ; (3) Kohatars, with no caste distinction, and differing from the other mountaineers, as much as they differ from the other peoples of India. They pursue handicrafts, as goldsmiths, silversmiths, blacksmiths, potters, &c. They reject the Brahminical traditions, doctrines, and observances, and worship imaginary divinities, not represented by any visible object ; (4) Burghers, the most numerous, wealthy, and civilized of the natives of these mountains. They are Brahminists, and divided into eight classes all worshippers of	Thornton.
Erulars.		
Kurumbars.		
Kohatars.		
Burghers.		

	Siva, and principally using the Carnatic language. They are chiefly engaged in agriculture; (5) the Todars, or Tornwars, of whom there are two branches, or families, the Perkis or Terallis, and the Kutas. The former are eligible for sacred offices, which the latter can only perform in their own families. Formerly the two classes did not intermarry, but matrimonial alliances between them are now common. The Todars are described as a well-made, athletic race, generally above the middle stature, and displaying a bold, manly carriage. Their physiognomical characteristics are said to be a full expressive eye, a Roman nose, and a countenance habitually grave, but readily relaxing into cheerfulness. They walk bare footed, with a small stick to drive their cattle. They gird themselves with a long linen cloth round the waist, and throw over their shoulders a kind of blanket. They wear rings on their fingers and in their ears, and a gold chain round the neck. The women are fairer than the men, with regular features and luxuriant black hair. They are modest, but self-possessed, and free from servility. They wear armlets of brass above the elbow, and silver bracelets on the wrists. Their fingers and thumbs are adorned with rings. Their waists are encircled by a silver or brass zone of chain work, while round their necks they wear silver, or braided hair. These people dwell in hamlets, called morts, consisting of a few thatched cottages. The latter resemble the tilt of a waggon. The climate is noted for its salubrity. The cold season is during the months of December and January, when the temperature sometimes falls to the freezing point in the hottest season (generally in April and May, according to the character of the south-west monsoon, and the time of its setting in), it rarely reaches 75° in the shade. The favourable climatic conditions of the Neilgherries have led to their being adopted in various parts as sanitary stations, of these Ootacamund is the principal. There also are Coonoor and Kotageri. Remarking on the bills of mortality among visitors to these hills, a medical board observed:—"The climate of the Neilgherries may therefore be confidently pronounced to have maintained its character for salubrity in the case of Europeans suffering from the effects of a tropical climate, when disease has not occasioned organic lesion of any of the important viscera." Through the six passes or ghauts which connect the Neilgherries with the neighbouring provinces, roads have been out, and kept in repair at the public expense. "Seegoor," however, is the only one available for wheeled conveyances throughout. - Bullocks, coolies, and some-	Authorities. Thornton.
Todars.		
Description of the Todars.		
Dress.		
Ornaments.		
Women.		
Abodes.		
Climate.		
Health.		Medical Report.
Mountain passes.		Thornton.
Modes of transit.		

General
characteris-
tics of India.

Inactivity
of Indians.

Need of
water.

Rivers
Indus.

Source.

Course.

times asses are the general modes of transit. We have now given, from the best authorities a general idea of the mountain system of India. From the description the student cannot fail to be struck with the remarkable nature of these elevations, in many respects unique. Want of space has forbidden our entering into a more detailed account of their botanical and geological features, but sufficient has been said to show their claims to the attention of the student of natural history. India is a vast peninsula, too frequently spoken of here, as if it were a country like Germany or France. The inequalities of its surface give it every climate, from the temperature of eternal snows to the heat of the tropics. The vegetation partakes of the nature of the country. Sufficient has been shown to prove the fertility of the soil in favoured districts. The country is rich in mineral resources. These are not developed. We shall see the reasons in the course of this history. Nature has abundantly blessed a land, which only needs human agency to become the richest in the world. Unfortunately, as we shall have occasion to prove that agency is not to be found among the inhabitants of India. We shall give the facts, with such remarks as we consider appropriate, but, as this work only purports to be a guide to the student, we trust that by more extensive study he will arrive at his own conclusions. In order that these may be just, he must approach the subject, totally divested of prejudice, and endeavour to account for the present condition of India. There is one great disadvantage and peril to which India is subject, and that is want of water for agricultural purposes. The prosperity of the country now depends on the rain-fall. The absence of this, or a deficiency in the amount, entails death to thousands of Indians. In spite of all that has been said, and written to the contrary, we firmly believe that famines are preventible in India. They are due in a great measure to the Indians themselves. This is not the place, however, to discuss this subject. With this digression we will now proceed to what naturally follows a mountain system; viz., the "river system" of India. We will commence with the river Indus, which is now believed to have its rise in the plateau of Tibet, to which country may be traced the sources of many of the largest rivers of Asia. Near the source of the Indus, probably, in lat. 32°, long. 81°30' the river is called Singh-ka-bab, or lion's mouth, owing to a superstitious belief in its origin. At Tagle about 160 miles from its commencement, the river is joined on its left by the Eckung Choo, or "river of Gartope," following from the

Sacred Character.	western base of the Kailas mountain, noted in Hindu mythology as the mansion of the gods, and Siva's paradise. The united stream fifty miles below the junction enters the depressed gorge which separates Kouenlun or Mooztaugh from the Himalaya. It was found here to be sixty yards wide, apparently deep, and in November partially frozen over. After proceeding thence thirty miles, it takes a north-west direction, 330 miles from its source it is fifty yards wide, (at Ughsi). The river Zanskar joins the Singh-ka-bab eighteen miles below Le. The two streams present the characteristics of the Rhone and the Saone at their junction. The Zanskar like the former being rapid, while the Singh-ka-bab flows sluggishly. After pursuing a course of 400 miles from its source, the river was found to be only thirty yards wide—accounted for by the extreme aridity of the country through which it flows. Moorcroft found that during the season of inundation the river rose forty feet. After receiving from the south the river of Dras, which has its source in the mountains forming the north-eastern frontier of Kashmir, the Singh-ka-bab tends more to the north, for about 47 miles to the fort of Karis. Here in lat. $35^{\circ} 11'$, long. $75^{\circ} 57'$ it receives the waters of the Shy-yok, its most important tributary above the river of Kabul. It is now 80 yards wide, but has considerable depth. Below this latter confluence the river is known by the name, Aba Sind (Indus proper). At Makpon-i-Shagaron, in lat. $35^{\circ} 48'$, long. $74^{\circ} 30'$ the Indus, leaving the mountainous region, turns south, and generally pursues this direction to the sea. It passes through the country, mostly unexplored, north of Attock. At Acho twenty-five miles after the river has been joined by the Gilghit it becomes a vast torrent rushing to the south-west, and proceeds to Derbend on the northern boundary of the Punjab. Here, at its fullest in the month of August, the river was found to be 100 yards wide. There are several fords but only available in winter, when, owing to the rapidity of the current and the benumbing coldness of the water, the attempt to cross is still attended with considerable risk. Close above Attock the Indus receives the Kabul river, which appears to have nearly as much water. Attock is noted as marking the limit of the upward navigation of the Indus, and the passage most frequented from Afghanistan to Hindustan. It is supposed that the name is due to the prohibition under which the Hindus originally lay of passing it westward. Ten miles below Attock the river has a calm, deep and rapid current. It becomes a torrent 100	<i>Authorities.</i> —
Designation.		Trebeck.
Tributaries.		Moorcroft.
Aba Sind or Indus proper.		Thornton. Vigne.
Character.		Lt Leech.
Attock.		Thornton.

	miles farther down to Kala Bagh. From its dark lead-colour, it here receives the name of Nilab, or "blue river," which is also applied to a town on its banks, about twelve miles below Attock. At Ghora Trup, twelve miles further, the volume of water passes through a channel 250 feet wide, with a depth of 180 feet, and has a velocity of ten miles an hour. During inundation the waters rise fifty feet. The general course of the river is a little west of south to the confluence of the Punjnud, the channel which conveys the collected streams of the Punjab. This confluence is on the left or eastern side of the Indus, two or three miles below Mittankote, in lat. $28^{\circ} 55'$, long. $70^{\circ} 28'$, and about 490 miles from the sea. From Roree, lower down, the stream proceeds through a low ridge of limestone and flint, which stretches from the mountains of Cutch Gundava, eastward to Jessulmair. The Fulailee, a large branch, though yearly diminishing, leaves the Indus on the eastern side, about twelve miles north of Hyderabad, and flowing south-east insulates the Gunjah Hills, on which that town is built. This stream afterwards rejoins the Indus at Triecal in lat. $25^{\circ} 9'$, long. $68^{\circ} 21'$. It is here that the Delta commences.	<i>Authorities.</i> —
Ghore Trup.		
Course towards Hyderabad.		
Delta.		
Mouths,	The river Indus afterwards discharges its waters by several mouths into the Arabian Sea. It would occupy too much space to follow the intricacies of this remarkable river in the latter part of its course, "To sum up briefly this involved subject—during the season of low water, the Indus falls into the sea by only one channel of any importance; this, called the Sata, Munnejah, or Wanyanee, has its efflux by the Kedewaree mouth, the entrance of which is very unsafe, and consequently avoided by coasting craft." The number of estuaries worth notice, from south-east to north-west, are the Koree, Seer, Mull, Kaba, Kookewarree, Hujamree, Joon, Durbar, Piteecanee, Coonde, Pitty and Guzree. The influence of the tide is felt at Tatta, seventy miles up the river. The Indus is infested by alligators of the guryial, or long-snouted kind. The common species is found in the lagoons near Kurrachee, especially at a collection of hot springs, about eight miles north of the town, which from the great number of these animals is called Magar pir, "the alligator's saint." The allusion is to a Mahomedan of peculiar sanctity whose tomb is here. The fakirs, who have attached themselves to the tomb, also extend their care to the "magars," or alligators. The river also abounds in fish of many varieties, which afford sustenance to the dweller on the banks. Several of the fish are	Thornton.
Principal Estuaries.		
Alligators.		
Magar Pir.		
Fish.		

excellent, and of a delicate flavour. Some of the larger species are rather coarse, but furnish good eating. Others, smaller, have often an unpleasant taste derived from the mud of the river. Sufficient attention has not been bestowed upon the many advantages, which in a commercial point of view, are possessed by the Indus. Neither has its strategical value—though well known, been properly utilised. “The length of the navigable part of the river from the sea to Attock has been ascertained by measurement, to be 942 miles; that of the upper part is about 860 miles making a total length in round numbers of 1,800 miles! Among the other rivers of India, the principal are the Nerbudda, the Taptee, the Cauvery, the Kistnah, the Godavery, the Mahanuddy, the Ganges, and the Brahmapootra. To these we will now devote a short space, commencing with the Nerbudda. But, as we have already protracted this chapter, we will defer the subject to the next.

Authorities.
—

Strategical
importance.

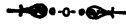
Length of
the Indus.

Some other
rivers of In-
dia.

Thornton.

INTRODUCTORY CHAPTER IV.

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INTRODUCTORY CHAPTER IV.

*Rivers con-
tinued.*

Nerbudda
source.

Direction.

Drainage.

Bed.

Impediments
to Naviga-
tion.

Tributaries
Towah.

Rapid.

Falls.

Mundatta.

Width of
river.

The Nerbudda has its source in the Vindhya mountains, on an elevated plateau called Amarakuntak, the height of which is given at between 3,000 and 4,000 feet above the level of the sea. It flows out of a pond close to the temple of Amarakuntak, in the British district of Ramgurb, (Bengal), in lat. $22^{\circ} 39'$, long. $81^{\circ} 49'$. As the Nerbudda descends the table-land towards Jubbulpore its course is very rapid. Leaving the last place the river enters on what is known as the valley of the Nerbudda, formed by the Vindhya on the north, and the Satpura mountains on the south. From the drainage of these mountains the volume of the river is immensely increased. It has been noticed, however, as remarkable, that this drainage does not take the form of rivers, and that probably no river of the magnitude of the Nerbudda receives so few great tributaries. For some portion of its course (near Jubbulpore) the river flows through channels with lofty lime-stone walls, magnesian, and white as snow. The navigation of the river is impeded by immense masses of basaltic rock. For this reason it is useless for the transit of the iron-ore with which Changurh and Tendukhera in the vicinity abound. The largest tributary of the Nerbudda, the Towah, joins the main stream at Hoshungabad, 300 miles from its source. From this latter town, for about 80 miles, navigation is possible. It then reaches Joga, where there is a stony rapid, ending in a fall at Mundhar, 455 miles from the river's source. The surrounding country is wild: woody tracts, deep ravines, and water-courses from the hills, render travelling impracticable. After leaving Mundhar, the river pursues its course for 25 miles to the falls of Dhardri, 40 feet in height. Close to these is the rapid of Kal Bhyru. The river here is only 100 feet wide. "At the termination of the rapid is the rocky isle of Mundatta, the ruinous pagodas on which are annually much frequented, being sacred to Siva." The banks of the river, here, seem to be of a slaty formation. From Mundatta the river continues its course for about 70 miles to Mundlesir, where there is a British Cantonment. Here the width in the season of low water is 2,000 feet. The river is then fordable, but with difficulty, on account of its rocky bed. "At Hiranpul, 70 miles below Mundlesir, the navigation is totally interrupted by a rapid, 100 feet in length, and having a fall of 6 feet." The river is unfit for navigation for 70 miles from Hiranpul

Authorities.

Tieffenthaler
Blunt.

Thornton.

Thornton.

Jacquemont.

Thornton.

	to Soolpan Mahadeo, or Makri Fall, lat. $21^{\circ} 47'$, long. $73^{\circ} 48'$, 691 miles from the mouth. The stream in this part of its course finds its way contracted to within half its usual breadth between two hilly ranges, and its course being much impeded, so as to render navigation impracticable, by large masses and elevated ridges of rock. For 25 miles further, though difficult, navigation is possible. The river then reaches Tullukwara, lat. $21^{\circ} 57'$, long. $73^{\circ} 32'$.	<i>Authorities</i> Dangerfield.
Course to the sea.	From the latter place to the sea, a distance of 85 miles, boats of considerable burthen pass down the river. The tide is felt above Broach, 55 miles from the sea. Throughout this part of its course the breadth of the Nerbudda exceeds a mile. The entrance to the river is dangerous, on account of a bar. The mouth of the Nerbudda is in the Gulf of Cambay, which it reaches after a course of 750 miles.	Thornton.
Taptee.	The Taptee rises near Mooltaee, 22 miles south-east of the town of Baitool, in about lat. $21^{\circ} 46'$, long. $78^{\circ} 21'$, within the Saugor and Nerbudda territory. Its	
Course.	course, though somewhat circuitous, has generally a westerly direction for 120 miles, when it enters Gwalior, in Scindia's possessions. It flows thence along the southern base of the Satpura range by the city of Boorhanpoor, where its mean width is 300 feet.	
Fords.	Like most Indian rivers it is fordable in the dry season, but acquires a great volume of water during the periodical rains. It swarms with alligators, which, when the channel of the river becomes narrowed during the excessive heat, take refuge in the numerous pools formed by the deep hollows in the river's bed.	
Alligators.		
	After flowing for 161 miles, the Tapti leaves Gwalior, and for 40 miles further forms the boundary between the Nizam's territory and Candesh. It thence proceeds through the southern portion of the Guicowar's dominions and British Surat, discharging itself into the Bay of Cambay, in lat. $21^{\circ} 3'$, long. $72^{\circ} 42'$, after a total course of 441 miles.	Thornton.
Forms boundary of Nizam's territory.		
Overflow of the river.	"In 1837 69 villages are stated to have been ruined, the majority of them being entirely swept away, 2,204 houses destroyed, 112 lives lost, and agricultural stock and property carried off to the value of Rs. 2,19,622, or £21,962, by the overflow of the river.	
Canvery source.	The Canvery rises in Coorg, a British district of Southern India in lat. $12^{\circ} 25'$, long. $75^{\circ} 34'$. For	
Direction.	33 miles the direction of the river is eastward.	

	It then flows to the north-east by the territory of Mysore, of which it forms 20 miles of the boundary towards Coorg. It then enters Mysore, subsequently dividing it from British Coimbatore. The river then flows through the Eastern Ghauts in a southerly direction as far as Yirodu, whence it turns south-east. Its further course for 90 miles is easterly to Trichinopoly, where it branches off into several streams, forming an immense delta. "The most considerable branch is the Coleroon, the course of which is the furthest to the north. The length of the Coleroon is 92 miles, and the length of course from the source of the parent river in Coorg, to the mouth by which the Coleroon enters the sea, is 472 miles." The branch continuing to bear the name of the Cauvery is of inferior magnitude, much of its water being drawn off to irrigate the land.
Delta.	
The Coleroon.	
Length.	
Bed.	The bed of the river is mostly over granitic rocks. The waters, however, bring down a quantity of rich clay which makes the plains of Tanjore the most fertile portion of the south of India. The principal
Tributaries.	tributaries of the Cauvery are the Hennavutty; the Lechman—Teert; the Cubbany; the Shimaska; the Arkavati; the Bhowani; the Noyel; and the Ambrawutty: most of these, though full during the monsoons, are partially or totally devoid of water in the hot season. "The Cauvery passes from the table-
Scenery.	land of Mysore to the low country by two falls: the upper, or that of Gungan Zooka, being 370 feet, the lower, or that of Burr Zooka, 460 feet. During the periodical inundations, the vast body of water and enormous falls, combined with the sublime scenery adjacent, render these cataracts inferior to none in grandeur.
Kistnah or Krishna. Source.	The Kistnah rises at Mahabaleshwar on the eastern brow of the Western Ghauts, in the Deccan. It flows to the south-east through Sattara for 145 miles, and divides that province for a further distance of 10 miles from the jaghires of the Southern Mahratta country. From the confluence of the river with the Wurna, near Sanglee, it continues its course for 158 miles through the Southern Mahratta country, Sattara and Belgaum, to lat. $16^{\circ} 10'$, long. $76^{\circ} 18'$, where it arrives at the territory of the Nizam. The country through which the Kistnah flows in the upper part of its course, is thus described, "one extensive plain to the south-east and north-west, whilst the ridges of hills on the north and south are barely visible, and at a distance. The banks of the river (Kistnah), which are deep and shelving, are composed of
Course.	
Description.	

Thornton.

black earth, with mixed sand. The country undulates, and presents here and there hilly ranges of broken basalt. Some parts of it consist of extensive plains, covered by a little stunted grass, serving as pasture to numerous flocks (herds) of antelopes."

Authorities.

Banks.	<p>After skirting the territory of the Nizam the river passes through the rocky gorges of the Eastern Ghauts, to Reveralah, in lat. $16^{\circ} 50'$, long. $80^{\circ} 10'$. It here turns south-east, and 10 miles lower down at Chentapilly leaves the recesses the Ghauts and enters the plain. The Kistnah has very steep, indeed almost perpendicular banks during its whole course, which renders it altogether useless for agricultural purposes, such as watering the countries through which it flows. Both the banks are higher than the adjoining country, as has been ascertained by barometrical observations. From Chentapilly the river flows for seventy miles, south-east to Beburlanka, in lat. $16^{\circ} 15'$, long. $80^{\circ} 56'$, where it parts into two arms, the one flowing south-east thirty miles, and falling into the Bay of Bengal, in lat. $15^{\circ} 45'$, long. $80^{\circ} 53'$, inclosing between them a delta, traversed by a third branch sent off from the southern arm, and by some watercourses from the main branches. The total length of course of the Kistnah is 800 miles. Its tributaries are the Wurna; the Gutpurba; the Mulpurba, the Beema; the Tumboodra, the Dindee, the Pedawa, the Hulles, the Masse, the Palair, and the Moonyair.</p>	Heyne.
Termination		Thornton
Length. Tributaries.		
Godavery Source.	<p>The Godavery has its source in the Western Ghauts, near Nassick, in lat. $19^{\circ} 58'$, long. $73^{\circ} 30'$, 50 miles east from the shore of the Arabian sea. The river flows for 190 miles in a south-easterly direction, forming the boundary between the Nizam's territory and Ahmednagar, as far as about 10 miles beyond Mongee. Below this point the Godavery enters the dominions of the Nizam, and proceeds by a winding course for 160 miles to Lasona. It thence flows for 170 miles to the town of Veel Saugor, in lat. $18^{\circ} 48'$, long. $79^{\circ} 49'$, thence 20 miles further to Kulaisar. From the latter place the direction of the Godavery for 170 miles is to the south-east to Kottoor. It then crosses the frontier into British Rajamundry, passing through a deep chasm in the Eastern Ghauts. The river leaves the mountain at Palaveram, lat. $17^{\circ} 29'$, long. $81^{\circ} 34''$, about 25 miles below Kottoor. It then pursues a direction south-east for 23 miles, to Pechakalunka, lat. $16^{\circ} 57'$, long. $81^{\circ} 49'$, entering a rich alluvial country. Here the river diverges into two great branches, the left</p>	Thornton.
Direction. Course in Territory of Nizam.		
In British Territory.		
Branches.		

Termination.	flowing to the south-east for 55 miles, and falling into the Bay of Bengal at Point Gordeware, in lat. $16^{\circ} 48'$, long. $82^{\circ} 23'$. The right taking a southern direction for 55 miles, and falling into the bay at Narsipoor, lat. $16^{\circ} 18'$, long. $81^{\circ} 46'$.	Authorities.
Mahanuddy source.	This river, properly the Maha Nuddee, or great river, rises a few miles west of Belhari, in lat. $23^{\circ} 44'$, long. $80^{\circ} 16'$, in the British Province of Saugor and Nurbadda. It is fed by several small streams, the principal of which are the Kuthna and the Niwar. From its source the river flows through the above-mentioned territory for thirty miles, in a north-easterly direction; thence for another 37 miles through the native state of Meyhar. Its further course is through Rewah for 7 miles, when it falls into the Sone, in lat. $24^{\circ} 4'$, long. $81^{\circ} 7'$.	Thornton.
Course.		
Terminates.		
Sone.	The Sone rises in Gondwana, in Nagpore, 4 or 5 miles east of the source of the Nerbudda, and on the table land of Ummurkuntuk. The position of its source has been defined to be in lat. $22^{\circ} 41'$, long. $82^{\circ} 7'$. A portion of the river constitutes the boundary between Saugor and Nurbudda, and Rewah. After running for 164 miles the Sone receives the Maha Nuddee. It has a north-easterly direction from the junction, along the Kymore range, through Rewah, for 125 miles, when it passes into Mirzapoor, which for 35 miles traverses towards the east. After leaving Mirzapoor the river forms for 120 miles the boundary between Shahabad and Berar, and for 15 miles further that between the former district and Patna. It subsequently falls into the Ganges, 10 miles above Dinapore, after a total length, of course, of 465 miles. At 280 miles from its source the bed of the river is about half a mile wide and full of quicksands, but the stream not more than a hundred yards broad, and flows rapidly, with about 3 feet of water in the deepest part. The width of the river, however, rapidly increases; at Shahabad it is nowhere less than 600 yards. Below the mouth of the Koel, near the celebrated fort of Rohtas, in lat. $24^{\circ} 31'$, long. $83^{\circ} 34'$, the width of the channel sometimes increases during the rains to 2,000 yards, when it is navigable for craft of ten or twelve tons. The navigation of the river, however, is not considered available for purposes of important utility higher than Daudnagar, 60 miles from the confluence with the Ganges. It would be impossible in a work of these pretensions to note all the rivers of the vast continent of India. We have therefore extracted some particulars of the most important water-ways. Sufficient,	
Source.		
Course.		
Rewah.		
Termination.		Blant.
Total Length of course.		
Width.		Thornton.
Navigation.		

			however, may be gathered by the reader to convey an idea of the magnitude, and special features of the most remarkable Indian rivers. In the minds of Indians they are associated with all that is sacred in their religion. This is not to be wondered at, when we consider how necessary to the existence of the people is a plentiful supply of water. The streams which swell into rapid rivers, when the bursting of the periodical monsoons begins, is accompanied by a copious rain-fall, often become but a mere silver thread running through a dried-up bed, during the hot season. We can only afford space for two more rivers—probably the most important in India, with the Indus— <i>viz.</i> , the Brahmaputra and the Ganges. The Brahmaputra, or off-spring of Brahma, rises in Thibet at the eastern extremity of the snowy range of the Himalayas about lat. 28° 30', long. 97° 20'. It was long supposed to be the same with the Isampoo, or Sanpoo, by which name the Dihong, the remotest feeder of the Brahmaputra, is known through the greatest part of its course.	Authorities. —
Rivers how regarded by Indians.				
Characteristics of rivers in the dry and in the rainy season.				
Brahmaputra.				Thornton.
Signification.				
Source.				Page.
How formed.			The Brahmaputra is formed by the union of two main streams, the Dyangochur, which has its origin in the northern slopes of the Himalayas, and flows eastward till its union with the Brahmaputra proper, which descending from the distant recesses of the Tibetan mountains, runs southwards towards Assam.	
Course.			The united waters then flow transversely through the Eastern Himalayas. Thence their course is south and westward. They enter the delta of the Ganges about 40 miles above the sea.	
Termination.				
Area drained.			"The conjoint area drained by these rivers and their affluent (several of which are larger than the Rhine) is estimated at 432,000 square miles, and their respective lengths at 1,680 miles. Like other tropical rivers, the Ganges and Brahmaputra are subject to annual inundation, the floods commencing in April, attaining their maximum about the middle of August, and continuing till October. They begin first to swell from the melting of the snows among the mountains, but before this influence has reached the low ground, these are widely under water from the periodical rain-falls. The quantity of water arising from these two causes and brought down by the Ganges and Brahmaputra is enormous, overspreading the plains for hundreds of square miles and freshening more or less the whole upper area of the Bay of Bengal. The amount of sediment brought down by these rivers when in flood is also immense; and the whole delta, 200 miles in	
Inundations.				
Snows.				
Amount of water.				
Sediment.				
Delta.				

Sunderbunds—origin of.	length and 180 broad at its base, with all its channels, creeks, lagoons, and mud islands (Sunderbunds), is clearly the offspring of this debris.	<i>Authorities.</i> —
Navigation.	Though liable to sudden shiftings during inundation, several of the branches of the Gangetic delta are navigable at all seasons for vessels of large draught, while the main stream can be ascended by smaller craft to the foot of the Himalayas. Though possessing a large volume, the Brahmaputra, from the rapidity of its current and the obstacles in its channel, is of less importance as a means of communication." The above is a general description of these two celebrated rivers.	Thornton.
Length.	Thornton gives the total length of the Brahmaputra as 933 miles. Its first direction is south-westerly	
Course.	for about 63 miles, to Assam, thence to the west for miles it divides British territory from Tibet. Then, entering Assam, it divides that province into the districts of Luckimpoor, Durrung, and the greater portion of Camroop, on the north, and those of Seebpoor and Nowgong to the south. The Brahmaputra leaves Assam near the town of Goalpara, thence proceeding to the south-west, when making a circuit round the western point of the Garrow mountains, it forms for fifty miles the boundary between Rungpore on the west, and Goalpara and Mymensing in the east. It finally falls into the Bay of Bengal through three mouths; the Hattia river to the east, the Shahbazpore in the centre, and the Ganges to the west. We will conclude this notice of the rivers of India with the last, but by no means the least, of those on our list, in the associations connected with it, viz., the Ganges or more properly the Sanscrit Ganga. The origin of this sacred river is given in one of the great poems India: the Ramayana. Niswamitra, who had formerly been the Rajput sovereign of Maghada (situated in the present district of Patna in Bengal) relates to Rama and his half brother Luchman, how :—	
Termination.		Ramayana (Valmiki). Dean Milman's rendering.
Ganges		
True name.		
Origin.		
Quotation from Translation of the Ramayana.	High, on the top of Himavan, the mighty Mahaswara stood,	
	And "Descend" he gave the word to the heaven-meandering water.	
	Full of wrath the mandate heard Himavan's majestic daughter.	
	To a giant's stature soaring, and intolerable speed,	
	From Heaven's height down rushed she pouring upon Siva's sacred head.	
Down on Sankara's holy head, down the holy fell, and there,		

Amidst the entangling meshes spread of his loose
and flowing hair,
Vast and boundless as the woods upon Himalaya's
brow.
Nor ever may the struggling floods rush headlong
to the earth below.

Authorities.

"Thus far the Ganges had descended, but had
been caught in Siva's hair, a paraphrase for the
woody defiles of the Himalaya—at length the barrier
was burst:"—

"Up the Raja at the sign upon his glittering chariot
leaps,
Instant Ganga the divine follows his majestic steps,
From high heaven burst she forth upon Siva's lofty
crown,
Headlong then and prone to earth, thundering rush-
ed the cataract down.
The world in solemn jubilee beheld these heavenly
waves draw near,
From sin and dark pollution free bathed in the
blameless waters clear.
Swift King Bhagiratha drove upon his lofty glit-
tering car.
And swift with her obeisant wave bright Ganga fol-
lowed him a-far"

General
description.

"Such was the descent of the Ganges at the
earnest request of King Bhagiratha, an ancestor
of Rama, whence she is called Bhagirathi: from
the circumstance of her descent to earth she
was called "Ganga," and assuming as many
thousands of years as we choose since first she burst
the barrier of the Sewalik range, and ploughed her
deep and annually deeper furrow to the sea, building
up new islands and peninsulas in the Bay of Bengal,
with the soil of Northern India, carried away by her
majestic flood, through her hundred mouths, she has
still followed the same track and enjoyed a charac-
ter for sanctity. There may, perhaps, be some deep
geological truth in the myth of the sea having once
washed the base of the Himalaya, whence, by depo-
sits and elevation of the land, it has been pushed
back many a hundred leagues into the Bay of Bengal.
There must have been a time, when this whole river
first began to flow, when the range of the Himalaya
was upheaved, and became the resting place of ice
and snow, which in turn supplied the waters of the
noblest stream in the world; there must have been
a time, when betwixt the Himalaya and the Vyn-
dha ranges flowed an arm of the sea, and the fertile

Calcutta
Review Sep-
tember 1854.

Myth con-
cerning the
Ganges.

Probability.

Geological testimony.	<p>Gangetic valley, the rich plain of North-Western Provinces, lay deep beneath the bed of the ocean. Geology tells us clearly that this may have happened not only once, but repeatedly, and points to marine fossils scattered over the lofty ranges. Bearing this in mind, the Hindu tradition loses much of its strangeness." We shall have occasion to refer to this tradition when, in a subsequent chapter, we devote some attention to the Hindu religion. In the mean time leaving the mountains of imagination, we shall descend to the plains through which the sacred Ganges flows, and extract some further particulars of the course of the river from competent authorities. A general description of the Ganges has already been given in connection with the Brahmaputra. We proceed to a more detailed account. For this we must be again indebted to Thornton. According to that trustworthy authority, the popular notion that the Bhagirathi was the true feeder of the Ganges was, some time since, disputed. It was contended that the Jahnuvi, a stream which joins the Bhagirathi, had the honour of originating the sacred river. The statement was based on the assumption, since proved to be erroneous, that the Jahnuvi took its rise from the north of the culminating Himayalas. This stream, however, rises on the southern base in British territory. This was ascertained by Captain Strachey. This explorer, however, considered the most distant tributary of the Aluknunda * (a river in the territory of British Gurhwal) to be the source of the Ganges. We may, however, attribute this to the Bhagirathi, which first makes its appearance near Gangotri in Gurhwal, lat. 30°54', long. 79°7'. This stream "issues from under a very low arch, at the base of a great snow-bed, estimated to be 300 feet thick, which lies between the lofty mountains termed St. Patrick, St. George, and the pyramid, the two higher having elevations above the sea, respectively of 22,798 and 22,654 feet, and the other, on the opposite side, having an elevation of 21,379." "From the brow of this curious wall of snow, and immediately above the outlet of the stream, large and hoary icicles depend. They are formed by the freezing of the melted snow-water at the top of the bed; for in the middle of the day the sun is powerful, and the water produced by its action falls over this place in cascade, but is frozen at night." We have already referred to the tradition</p>	<p>Thornton.</p> <p>Strachey.</p> <p>Thornton.</p>
Fossils (marine.)		
Detailed account of the river.		
Source.		
Assumptions regarding.		
Jahnuvi.		
Bhagirathi.		
Names of mountains.		
Elevation.		

*. The Aluknanda is formed by the junction of the Doulee and the Vishnool, or Bishenganga. It abounds with fine fish; small particles of gold have been obtained from the sands, as in some of the African rivers.

Brahminical account.	of the origin of the river. The Brahminical account of the Ganges flowing from the head of Mahadeva, or Siva, is firmly believed, and a Hindu who was with the party that explored the source of the river considered the icicles above-mentioned to be the hair of the deity. The spot has an elevation of 13,800 feet. Thence the stream flows for ten miles in a north-west direction to Gangotri. Observations made in May and June showed the stream to have, respectively, in those months, a mean breadth of 43 feet, and depth 18 inches, in the former, and in the latter a depth of 2 feet, and a somewhat greater width than before. From Gangotri, which has an elevation of 10,300 feet, the course of the Bhagirathi is nearly north-west to Bhairogati, lat. $31^{\circ} 2'$, long. $78^{\circ} 54'$. Here it is joined by the Jahnvi from the north-east.
Hair of Siva.	
Course of Bhagirathi.	The average descent of the river from Gangotri to Bhairogati is 255 feet per mile. The united stream then flow west and south-west for 13 miles to Sookhee, where it may be said to "break through the Himalaya Proper." The course of the river from Sookhee to Utal, lat. $39^{\circ} 43'$, long. $78^{\circ} 25'$, is generally south-west, though winding. The distance between these two places is 36 miles. For 15 miles further to Surota its course is nearly south. From the latter place the river bears south-east for 9 miles, when it receives the Jalkar. Eight miles lower down at Teeree the Bhilung also flows into the river. Both these tributaries are of considerable size, and come from the north-east. Teeree is in lat. $30^{\circ} 23'$, long. $78^{\circ} 31'$. The average descent of the river from Sookhee to Teeree is 78 feet per mile. At Deoprag (lat. $30^{\circ} 8'$, long. $78^{\circ} 30'$), 22 miles lower down the Aluknunda, already mentioned, becomes its tributary. The elevation at this confluence 1,953 feet, and the average descent of the river from Teeree to it 15 feet in the mile. The river is now called the Ganges. It flows southward for 8 miles till it receives the Nyar, at a place called Nongaon, in lat $30^{\circ} 3'$, long. $78^{\circ} 38'$. Its next course is sinuous with a west direction, till after flowing for 24 miles, it arrives at Rik-kee kasee (lat. $30^{\circ} 6'$, long. $78^{\circ} 23'$). Here it touches upon the Dehra Doon (a fertile valley forming with the pergunnah of Jaunsar Bawur, a British district under the Lieutenant-Governor of the North-West Provinces). The Ganges thence proceeds to Hurdwar, having received at Kankur the tributary Sooswa, a considerable stream. From Rik-kee kasee to Hurdwar the distance is 15 miles to the south-west. Hurdwar is situated at an elevation of 1,024 feet.
Average descent.	
Sookhee.	
Utal.	
Surota.	
Teeree.	
Deoprag.	
Commencement of Ganges.	
Nongaon.	
Rik-kee kasee.	
Dehra Doon.	
Hurdwar.	
Elevation.	

Descent.	The average descent of the Ganges in passing the Dhera Dhoon is therefore 23 feet per mile. It is estimated that the volume of water discharged at Hurdwar, when the river is lowest, is 7,000 cubic feet per second. We will give briefly the further course of the Ganges—			
Volume of water.				
Tabulated course of Ganges.	From	To	General Direction.	Miles.
	Hurdwar	Anopshuhur	South	180
	Anopshuhur	Allahabad	South-East	358
	Allahabad	Manjhee	East	270
	Manjhee	Kuttree	"	198
	Kuttree	Sikreegali	"	35
	Sikreegali	Seebgunge	South-East	60
				<u>1,051</u>

Authorities.

Thornton.

From Gangotri to Hurdwar the Bhagirathi, which Thornton considers the true Ganges, the river flows for 157

Divergence	The length, then, from its source to Seebgunge is 1,208 miles. At Seebgunge the Bhagirathi leaves the main stream, and 70 miles, lower down the Jeelinghee, also diverges— both on the right side. The latter at the town of the same name, in lat. $24^{\circ}9'$, long. $88^{\circ}40'$. These streams after proceeding for 126 miles in a southward direction, reunite, and form, what is now called the Hoogly. The latter holds the same course for 48 miles to Chandernagore. To which place, a distance of 115 miles from the sea, vessels of considerable burthen can sail up the river. The above would give the Ganges a total length of course of 1,561 miles. Its length from Gangotri till it is finally discharged into the Bay of Bengal has been otherwise computed at 1,557 miles, which is but a slight variation from the above. The length of the river from the source of the Jahnuvi has been given at 1,570 miles. The fall of the river, 139 miles, (measured along the continuous course of the stream) from Allahabad to Benares was estimated by Prinsep. at 6 inches per mile; from Benares to Colgong (326 miles), at five inches; from Colgong to Jellinghee, (167 miles) at four inches; from Jellinghee to Calcutta, (170 miles), at four inches; from Calcutta to the sea, (about 100 miles), according as the water may be at its highest or lowest state, at one or two inches. In all seasons craft of any considerable burthen must pass from the sea to that part of the Ganges above the Delta, either through the continuous channel of the Meghna and Podda, or through the Chundna, which, diverging from the Podda or Ganges on the right side, in lat. $23^{\circ}55'$, long. $89^{\circ}6'$, takes a direction southwards, and falls into the Bay of Bengal by the
Chandernagore.	
Length of course.	
Calculations of Fall.	
Navigation.	

Prinsep.

Authorities.
 Thornton.

In the dry season. Hooringettah estuary. In the dry season, except for small craft, neither the Bhagirathi nor the Jellinghee, which by their junction, form the Hoogly, is navigable. The only available water passage between the Ganges above the Delta, and the Hoogly, during the dry season, is the Sunderbund, a circuitous course opening into the Chundna. In the Podda the tide is felt at Juffergunge, and in the Hoogly not so high; the respective distances from the sea being 160 and 150 miles. The Sunderbunds is a wonderful maze of sea-islands, formed by the deposition of the enormous quantity of earth swept down by the Ganges during its periodical inundation. This alluvial archipelago, measured from the mouth of the river Hoogly, the most western of the estuaries of the Ganges, in lat. $21^{\circ} 40'$ long. $88^{\circ} 3'$ to the island of Rahanabad, in lat. 22° long. $90^{\circ} 30'$ extends about 158 miles; and thus defined, the Sunderbund district is bounded on the south by the Bay of Bengal; on the east and north-east by the British district of Backergunge; on the north by the British districts of Jessore and Baraset; on the north-west by the British district of the Twenty-four pergunnahs; and on the west by the estuary of the Hoogly. The breadth is 75 miles. Area 6,500 sq. miles. The principal channels between the Ganges and the Bay of Bengal are, from west to east, from the Hoogly towards the Meghna:—1, the Moree Gunga, or channel creek; 2, the the Subternooki or Surseni; 3, the Thakooran Hulluri, or Jumerah; 4, the Mutwl; 5, the Bangadooni; 6, the Gausuba; 7, the Romungal; 8, the Mollinchoo; 9, the Baypunga; 10, the Murjatta or Kagga; 11, the Pussur; 12, the Bangarah; 13, the Hooringottah; and 14, the Rahnabad channel. Wood grows on the islands, used for building boats, and supplying Calcutta with charcoal. The rigging of the craft passing through these channels is sometimes entangled in the overhanging branches of the trees. The islands are so thickly wooded, that they afford covert to tigers, wild buffaloes, wild swine, monkeys, and deer. Woodcutters, and Moolunghees (employed in extracting salt from the sea-water, frequently become the prey of the tigers, who are numerous and daring. A considerable portion of these Sunderbunds has been cleared by the Government. They are unhealthy, perpetually exhaling malaria, which the south-west monsoon spreads over the country, occasioning disease and death. Rice, sugar, indigo, and mulberry-trees (for feeding silk-worms), are the objects of cultivation. Wild-honey is produced. Numerous fishermen ply their calling to supply the Calcutta markets. The

Sunderbunds.

Position and Extent.

Principal channels.

Wood.

Wild animals.

Climate.

Natural productions.

Aligators.

numerous aligators, however, render the occupation dangerous. We must now conclude this account of the rivers. It will be seen that only the important ones have been described, and of these, indeed not all, but it is hoped that sufficient has been shown to give the student a good idea of the great natural waterways of India. We have not been able to notice the irrigation works in connection with these rivers. The great need of India is irrigation. In many parts of the country wells have been bored with more or less success. In the most ancient times the necessity for conveying water to the fields was recognized, and irrigation works on an extensive scale owed their initiation both to Hindu and Mohamedan rulers. It must be confessed that at the present day the number of irrigation works is not by any means commensurate with the requirements of the soil. The natives of India, who possess the means to carry out improvements for the good of their country, in this, as in too many other respects, display apathy and indifference. All classes, and it is characteristic of Indians, are too much in the habit of looking to the Government to supply all their needs. On the other hand they argue, and with considerable force, that the Government, having taken all responsibility on themselves for the well-being and prosperity of the country, debarring Indians from important and remunerative offices, are to blame for all shortcomings. On the other hand, as the impartial student of the subject will no doubt discover, no system can be more prejudicial to the advancement of a people than that under which the Hindus live. The restrictions imposed by 'caste' effectually prevent them from associating together in those pursuits which make other peoples rich. With abundance of mineral resources, a land endowed by nature with all the requisites for commercial enterprise, and manufacturing industry no native attempt of any importance is made by any section if we except the Parsees to utilise these advantages. Rivers have always influenced in a wonderful manner the thought and habits of man. The Egyptians, the Greeks, and the Romans invested them with a sacred character. We have seen that the Hindus did the same. The earliest associations of the human race are connected with rivers. It was on their banks that civilization first began to dawn. They combine beauty with utility. They have in all ages been the emblems of purity. There is truth in the conception of their source in the heavens. The image of eternity, as presented in the circle, is no less aptly displayed in the river, which fed by the cloud

Need of irrigation works for India.
 Irrigation during native rule.
 Native neglect of opportunities.
 Dependence on Government.
 Complaints.
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 Conception of their source.

Types of
eternity.

Comparison of rivers
with the
system of
circulation
in the body.

is received up into them again, and so pursues its everlasting course from the heavens to the earth, and from the earth to the heavens again. "As in the animal body, from even the minutest point, a little vein, endowed with living power, takes the blood which has just brought life and nutriment to the part, and delivers it into a larger vein, whence it passes into a larger still, until at last, in the great reservoir of the heart, it meets the blood returned from every part of the body ; so in this terraqueous globe where the magic moving power is simply fluid seeking its level, does the rain, which falls to sustain vegetable and animal life, and to renovate nature, glide from every point of the surface into a lower bed, and from thence into a lower still, until the countless streams so formed, after every variety of course, combine to form the swelling rivers, which return the accumulated waters into the common reservoir of the ocean. In the living body the arteries carry back the blood with renewed vitality to every point whence the veins had withdrawn it, and so complete the circulation ; and in what may be called the living universe the circulation is completed by the action of heat and of the atmosphere which, from the extended face of the ocean, raise a constant exhalation of watery vapour of invisible purity, which the winds then carry away and deposit as rain or dew, on every spot of the earth."

Authorities.

—
Dr. Amott.



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In a geographical description of a country, however slight, we cannot omit the mention of plains. Though these do not present the same striking, salient, features, they are not only important from their extent, but from their capacity of supporting a numerous population. The inhabitants of plains may not possess the same hardy qualities, which characterize mountaineers, but they are far more favourably situated for the cultivation of the arts and sciences. Plains not only differ in their natural features from mountainous regions, but they have many differences from each other. They may consist of fertile tracts, or "wastes, immeasurably spread." Though we are not apt to associate with plains the same ideas of awe and wonder and sublimity which belong to mountains, whose summits are lost in the clouds, yet these feelings are excited in the traveller, whose journey lies through immense and trackless deserts. Fertile valleys, through which rivers flow, have ever been the chosen abodes of the human race. The great plain of northern China teems with a superabundant population; on the other hand, the desert of Lahore may be traversed for weeks without encountering the sight of man. We need not point out the distinction between valleys and plains. The former, subject to the debris brought down by torrents from the adjacent mountains, are very similar in the Himalayas, the Andes, or the Alps. As the character, habits and occupations of mountaineers differ from those of the inhabitants of the plains, so the latter differ from each other, according as their habitats, present differences in climate, and in fertility of soil. As the conditions of country affect the inhabitants, so, we may trace their influence upon their architecture, which is intimately connected with their religion. When the soil yields its fruit, without much labour to the efforts of man, the agricultural population are in general simple in their habits, patient and submissive to their rulers. Relying on the produce of their fields, they seldom seek for the wealth to be gained in manufacturing and commercial pursuits. This is more particularly the case, in a vast peninsula like India, especially in the northern and central parts, so far removed from the sea. The influence of religion and pursuits of the great mass of the population affect the minority, who though

Mahomed-
ans.

Holland.

The Dutch.

dwelling near the coast are allied by the same faith and restrained from naval and commercial enterprise by the same prohibitions. The Mohammedans certainly brought more activity and energy into India than was possessed by the Hindus, but they had martial ardour, and the spirit infused by conquest. When they settled down in Hindustan, they speedily succumbed to the influences around them, and present in their habits and modes of life little difference (except in what pertains to their religion) from the Hindus, whose country they share in common. We might, indeed, have expected that the law of self-preservation would have led Indians, as it did the inhabitants of Holland, to have used an energy adequate to cope with the natural conditions so often antagonistic to life of their country. In all the centuries of their history, no endeavours, at all commensurate with the vital interests at stake, have been made by Indians to supply by irrigation works, and the boring of wells, the deficiencies of the rainfall. The Dutch did not suffer from the same inconvenience. The danger to *their* existence lay in the inundations caused by the sea. Against these they guarded by incredible patience, perseverance, and labour. The Dutch, however, in number, compared with the millions of India, were insignificant. Hence life was of greater value in Holland than it is in India. The vast population of India is scarcely affected by the thousands carried away by pestilence, disease and famine.

Low esti-
mate of life
in the East.
Eastern peo-
ples conserva-
tive.

Throughout the East, owing to the great increase of the people, a high value is not set on life. It is therefore more difficult to shake the conservation of the people. As with the Chinese, so with the Indians, they are simple, submissive, crouching, cautious—generally cowardly, tenacious of social ceremonies, strict observers of conventional manners, for the most part ignorant of religious tenets, but adhering to the ceremonies of their creed, industrious in their allotted occupations, and obedient to laws and Government, when their allegiance is not tampered with by their spiritual guides, or other interested and ambitious men. In the following description of some of the plains of India, we have generally followed Thornton. The other authorities are given in the margin, some of these such as Amarantak in Ramgarh are properly table lands, which have not as yet been thoroughly explored, Amarantak is noted, however, for a famous Hindu shrine, a building about 40 feet high, containing a number of

Thornton.

Amarantak.

Famous
Hindu shrine.

images, mostly representing Bhavani, or Parbati, according to the Brahmins, the consort of Siva. Some further account of this goddess, who is fabled as nature personified, will be found in the Hindu religious system. She is worshipped at Omerkantuk near the sources of the Nerbudda and the Soane, under the symbol of Narmada, or the Nurbudda river. Amarantak is much resorted to by Hindu pilgrims, who worship at the shrine of Bhavani with great devotion. The *Plain of Ahmedabad* is almost wholly level. It commences from the Gulf of Cambay. A tract from the Gulf to the Runn of Cutch is often submerged by water. In the opinion of geologists the whole plain was once covered by the sea, which has now receded. At the present time, during the rains, the roads are impassable for wheeled carriages. The district, of the same name, lies to the south of the Guicowar's dominions.

Authorities.

Stocque!er.

Geologists.

Ahmedabad.

Geology.

Arnee.
Extent.

Character
of soil.

The *Plain of Arnee*, in lat. $12^{\circ}40'$, long. $79^{\circ}21'$, is about 12 miles in length, and as many broad. The soil is mostly barren, consisting of disintegrated granite, mixed with sand or clay, impregnated with salts of soda, which in the dry season give a white appearance to the surface.

Assam.

Position and
and Extent.
Rivers.

Natural
Productions.

Occupatio n
of the A s-
samese.

Fertility of
soil.

Ignorance
of the As-
samese.

Assam, in many respects a remarkable tract of land, is since 1838 under British administration. It may be described as an extensive plain, between lat. $25^{\circ} 49'$ — $28^{\circ} 17'$, and long. $90^{\circ} 40'$ — $97^{\circ} 1'$. The area is 21,805 square miles. It is remarkably well watered, containing upwards of sixty rivers, the chief of which, the Brahmaputra, we have already noticed. Assam contains immense forests, the abode of elephants, tigers, bears, leopards, wild buffaloes and hogs, foxes and jackals. The rivers abound with fish, and there is plenty of wild game. Tea is indigenous to Upper Assam. Agriculture is the only occupation which the Assamese have to depend on as the means of making a livelihood, and were it not that the country is blessed with a most fertile soil, and a climate admirably adapted for the growth of a great variety of produce, it would be impossible for them to contribute even the small amount of revenue they do. What they do possess is derived from the export of raw material, in the production of which the whole population is employed, but in this also the people are far behind the natives of other parts, and have sadly fallen off since the days when Assam supplied the costly silks which

Thornton.

Robinson.
History of
Assam
Assamese
Matters, Past
and Present.
Calcutta
Review No.
XLV, 1854.

No desire to learn.

Obstacles.

Neglect of Commerce and Manufactures.

Priestly Restriction on Industry.

Want of enterprise throughout India.

Reason given by Indians.

were worn by the nobles of Rome. At present they know nothing of farming, beyond that of the most unskilful of their class. Nothing is cultivated that will not grow almost spontaneously, and as to manuring, and the best methods of preparing the soil, they are totally ignorant. *But what is a more disheartening feature still, than even ignorance and want of skill, is that, generally speaking, they have not the desire to learn, and do not appreciate any efforts made to instruct them.* How applicable is the sentence we have italicised, to the great majority of the Hindus, throughout India, all who have visited that country cannot have failed to observe. In whatever occupation these people are engaged, both it and the mode of carrying it on have never varied for centuries. Not only have they not the desire to learn, but they resolutely set their faces against any innovation whatever. This they do from the most superstitious motives inculcated in them, and enforced by the despotic regulations of the Brahmins. The writer on "Assamese Matters, Past and Present", says: "But if commerce is neglected, so also are manufactures. The silk goods which were made are not now produced to the same extent as formerly, and, except a few thousand pieces of the coarse *eri* cloths, there is not a single article of export which could be classed in a list of manufactures made by the natives themselves. It unfortunately happens *that no one can work at a trade he is not born to.* A weaver of silk must be so by *caste*, although should he prefer it, there is no objection to his turning cultivator instead, which a great number have adopted, thereby adding to the difficulties of those already engaged in farming operations. The people do not even manufacture a sufficient quantity of articles to supply themselves with wearing apparel, so that a large import of Manchester fabrics takes place, all of which have to be paid for out of the profits of agriculture alone". The above facts, which with very little qualification are true of the whole of India should be borne in mind by those who attribute to British rule the want of enterprise, and the deficiency of manufacturing industry among the natives of India. At the same time it is very plausibly contended that sufficient encouragement is not given to Indians to invest their capital in manufacturing pursuits in which, at all events for the present, they cannot compete without protection. The moral character of the Assamese is far from praiseworthy. Falsehood, deceit and fraud are lamentably prevalent. According to the author from whom we have quoted, and

who evidently has had good opportunities of observation, violent crimes, as murder, etc., are not common among the Assamese. This circumstance, however, is attributed rather to the cowardice of the people than to abhorrence of such crimes. Want of courage, too, and an absence of energy and self-reliance, which latter qualities Indians throughout the peninsula lack in a marked degree, are the principal causes of their docility, patience and submissiveness. There is no doubt that the pre-disposing effects of climate in India on the Hindu race have been immensely fostered and increased by the Brahminical institutions. It is of course difficult to persuade a degraded people that their condition is due to inherent causes, for which their own superstitious observances are responsible. It is much easier to persuade them that their position is due to shortcomings on the part of the Government, and this belief is strenuously inculcated by those who have arrogated to themselves a spiritual supremacy over the people. These lose no opportunity of blaming the Government for every deficiency in the well-being of the country. The curse of India is that she looks to the Government for everything. In no country in the world have the officials of Government a harder task to perform than in India ; to maintain British supremacy, and at the same time to satisfy the natives of the country. We have been led to make these observations particularly in reference to the Assamese, but the reader may apply them to the whole of the Hindu race. " Previous to the invasion of the country by the Burmese, the valley of Assam was inhabited by Ahoms, Chutteahs, Singphoos, Khantees, Muttocks Kooches, Kacharis, Mekirs, Salongs, Rabhas, Assamese from Brahmins down to Dooms or fishermen, with a large number of Mohammedans ; and the neighbouring hills, by Booteahs, Akas, Senfflas, Meerees, Abors, Mishmees, Nagas, Khasseahs and Garos, nearly every one of which tribe has a separate and distinct language of its own, which being unwritten, varies very considerably amongst the villages of each tribe ; and in some instances the dialects have become so widely separated, that each community has its own language which is incomprehensible to any but the inhabitants of the particular place itself. Amongst the people of the valley the predominant castes of Hindus are Brahmins, Kaists, Koletahs, Kaiwuts, Koochees, and Dooms, the latter of whom, however, are hardly acknowledged to be within the pale of Hinduism, although they are the followers of a Gosain (a saint, or holy per-

Cowardice.

Enervating
influence of
climate and
Brahminical
institutions.Habit of
blaming the
Government.Curse of
India.Task of Eng-
lish Officials.Races of
Assam.Difference
in dialects.Hindu
castes.

Gosain.

Assamese
Matters Past
and Present.

Mussulmans. son.)* The Mussulman population is small, compared with the number of Hindus, and not having at any time attained much hold on the government of the province, they have always been looked down upon by the Hindus, whose customs and habits they have adopted, to an extent which would certainly astonish a strict disciple of the prophet. The largest number of the faithful are to be met with in Lower and Central Assam, and but few in the upper parts of the valley, which being farthest from the point where they entered the province, was less subject to the proselytizing propensities of these people, and obtained a smaller number of colonists and settlers in the country." Besides the animals we have mentioned above, Assam contains the rhinoceros which is hunted for its hide. This animal is also tamed, and may frequently be seen with an Assamese standing by its side. The elephant is hunted for ivory. Assam abounds in various metals, among which is iron-ore. Coal is found, and gold washed down by the streams. Authorities—

Backergunge. *Backergunge* lies between lat $22^{\circ}2'$ — $23^{\circ}13'$,
 Position and extent. long. $89^{\circ}—49'$ 91° , and contains an area of 397,
 Physical features. 439, square miles. It is a level country, of which the soil is in general a rich alluvial mud, the deposit of the Ganges and Meghna or Lower Brahmaputra, to frequent inundations from which rivers it is subject. The character of the soil renders it favorable to the growth of rice, which is extensively cultivated. The country also produces sugarcane, cotton, wheat, pulse, mustard seed, &c. The jungles abound in wild animals, chief of which are tigers, leopards, rhinoceri, and monkeys. Backergunge has also a great variety of birds. It is under the jurisdiction of the Lieutenant-Governor of Bengal.

Bahawalpore. *Bhawalpore* is a long narrow tract, remarkably level, in Western India. Its position is between lat. $27^{\circ}41'$ — $30^{\circ}25'$, long. $69^{\circ}30'$ — $73^{\circ}58'$ its length is 310 miles from N. W. to S. E, and the greatest
 Area.

* The term *Gosain* is also applied to the descendants of the disciples of Chaitanya of Nadiya. The followers of this philosopher, who flourished about the year 1407 of Salivahana (a prince whose era commences 78 years after the birth of Christ). The era is called Saka. Chaitanya was by birth a Brahmin; who, having become a Sannyasi, maintained that the doctrines of the Vedas had been hitherto misunderstood, and explained them in a manner peculiar to himself. His sect is a branch of the Vaishnava, or worshippers of Vishnu. His followers, who are also called Ganriya, from Gaur or Lucknouti, where the philosopher was born, believe Chaitanya to have been an incarnation of the deity.

Character of soil.	breadth 110 miles. The area is 22,000 square miles. Five-sixths of the country consists of deserts, chiefly of sand, in which men and beasts sink. The remaining portion is cultivated.	<i>Authorities.</i> — Thornton, &c.
Bansoorah.	<i>Bansoorah.</i> —Among other level tracts we may here notice Bansoorah, or West Burdwan, under the jurisdiction of the Lieutenant-Governor of Bengal. The country presents no remarkable features.	
Bareilly. Extent.	<i>Bareilly</i> , in the N.-W. Provinces. It has an area of 2,937 square miles.	
Berar. Extent.	<i>Berar</i> , a valley in the dominions of the Nizam. It contains about 9,000 square miles.	
Bhutpore. Biana.	<i>Bhutpore</i> has a small plain, on which Biána is situated, on the route from Agra to Mhow. The town was formerly strongly fortified, and of considerable importance. Near it was fought a sanguinary battle between Báber and Rána Sanka, or Sanga, who besides his Hindu allies, was accompanied on this occasion by Mahmud, a prince of the house of Lodi. The scene of the battle was Síkrí, now Fatteh-púr Síkrí, about twenty miles from Agra. Báber was victorious (A. D. 1527. March 16 A. H. 933 Jamádi-u-Sáni 13). Sanka was the Rájput prince of Odeypoor.	
Great Battle between the Muslims and Hindus.		
Situation of Biana.	The town of Biána is on an eminence. Among the remains of large buildings, with which the ridge of the hill is covered, is a very remarkable high pillar of stone called 'Bhim Lat,' or the 'staff of Bhim.' It may be seen from a considerable distance.	
'Bhim Lat.'		
Balarum. Position. Elevation. Climate.	<i>Balarum</i> is a plain situated in the territory of the Nizam in lat. $17^{\circ}30'$, long. $78^{\circ}34'$. It is very elevated, being 1,890 feet above the sea, and enjoys a bracing and salubrious climate. On this account it is much resorted to by invalids. European vegetables grow here, and in addition to Indian fruits, including the mango, it produces grapes, pineapples, and strawberries.	
Vegetation.		
Broach. Position. Cultivation. Bundelcund.	<i>Broach</i> is a flat country, north of the Nerbudda, and east of the Gulf of Cambay. The principal cultivation is cotton. The Plains of <i>Bundelcund</i> lie east and south-east of Gwalior. The heat is very great, especially at Calpee and Banda. The former place is considered one of the hottest in India.	
Heat.		

Cashmere.
The 'Vale.'

In *Cashmere*, there are several beautiful valleys:—

Authorities.

Moore.
Lalla Rookh.

"Who has not heard of the vale of Cashmere,
With its roses the brightest that earth ever gave;
Its temples and grottos, and fountains as clear
As the love-lighted eyes that hang over their wave.
"Oh ! to see it at sunset,—when warm o'er the lake.
Its splendour at parting a summer eve throws;
Like a bride, full of blushes, when ling'ring to take
A last look of her mirror at night ere she goes !
When the shrines through the foliage are gleaming-
half shown,
And each hallows the hour by some rites of its own;
Here the music of pray'r from a minaret swells,
Here the Magian his urn full of perfume is swinging,
And here, at the altar, a zone of sweet bells
Round the waist of some fair Indian dancer is
ringing.

Or to see it by moonlight,—when mellowy shines
The light o'er its palaces, gardens and shrines,
When the water-falls gleam like a quick fall of stars,
And the Nightingale's hymn from the Isle of Chenars
Is broken by laughs and light echoes of feet,
From the cool shining walks where the young people
meet,

Or, at morn, when the magic of daylight awakes
A new wonder each minute, as slowly it breaks,
Hill, cupolas, fountains, call'd forth every one
Out of darkness, as they were just born of the Sun,
When the spirit of Fragrance is up with the day,
From his Haram of night-flowers stealing away ;
And the wind, full of wantonness, woos like a lover
The young aspen trees, till they' tremble all over.
When the east is as warm as the light of first
hopes,

And Day, with his banner of radiance unfurl'd,
Shines in through the mountainous portal that opes,
Sublime, from that valley of bliss to the world."

Earthquakes.
Khund
valley.
Apricots,

Thus rapturously has the 'Poet of the Fancy' sung
of the natural beauties of Cashmere. These have of late
been rudely scattered by earthquakes. The *Khund*
valley is particularly noted as being very beautiful.
The less cultivated part is covered with wild apricot
trees "whose blossom in the early spring yields a
perfume so fragrant and powerful that the Cash-
merians come far and near to inhale it." The valley
of Cashmere is a tract inclosed by lofty mountains,
having in the centre a level expanse and in all other
parts a very uneven surface, formed by numerous
ridges and gorges, extending from the plain to
the surrounding highlands. If its limits be consi-

Vigne.

Thornton.

Natural fea-
tures of
the Valley
of Cash-
mere.

	dered as determined by the culminating ridge of the tortuous range of mountains which on every side inclose it, Cashmere will be found to be 120 miles long, from the snowy Panjal on the south-east, to the Durawar ridge in the north; and sixty-five miles broad, from the Fati Panjal on the south, to Shesha Nag at the north-east. The superficial extent is about 4,500 miles, or a little less than four-fifths of the size of Yorkshire. From the fertility of its soil it has been claimed as the site of the garden of Eden. A Mohammedan writer describes it "as a garden in perpetual spring" The wild animals found in Cashmere are black and brown bears; in the mountains, a white panther, with black spots, and the jackal, fox, otter, mongoose, and stoat are common. There are also several species of deer, among them the "beautiful eyed gazelle." The vegetation is said to resemble that of Lombardy, and there is so great an extension of the herbaceous parts as well as of the flowers of plants, that many of them rival in luxuriance those of tropical climates. There are several kinds of timber trees, pines, fir, yew, and juniper. The maple, willow, and white thorn are common. The shawls of Cashmere, the wool of which is obtained from goats, wild and tame, wild sheep and other animals, are justly celebrated. The essential oil, or attar of roses, made in Cashmere, is considered superior to any other. The mode of preparation is thus described:—A large quantity of rose water twice-distilled is allowed to run off in a cool running stream, and in the morning the oil is found floating on the surface in minute specks, which are taken off very carefully by means of a blade of the sword-lily, when cool it is of a dark green colour, and as hard as resin, not becoming liquid at a temperature below that of boiling water. Between 500 and 600 pounds weight of leaves are required to produce one ounce of the attar. The population of the valley is estimated at 200,000, of these the majority are Mahommedans, both sects, Sunnis and Shias. The former are the more numerous.	<i>Authorities.</i> —
Length.		
Area.		Bernier.
Garden of Eden.		Abul Fazl.
Animals.		
Vegetation.		Jacquemont.
Forest trees.		Dr. Royle.
Shawls.		Thornton.
Attar of roses.		
Mode of preparation.		
Population.		
Carnatic.	The <i>Carnatic</i> may be described as a vast plain. It is bounded on the north by the Ceded Districts and the river Pennar: east by the sea: south, by the Coleroon: west, by Salem, Baramahal, and Mysore. Though generally level, the country rises towards the Eastern mountain, and is broken, here and there by ridges and clusters of rocky, jungly hills. It is well watered by the Penmar, Palar, and Panar, and many smaller streams. The soil is in general fertile, and	
Boundaries.		
Natural features.		
Rivers.		
Nature of soil.		

Productions. produces crops of rice, ragi, gram, &c. Indigo is also cultivated. It contains iron and copper. The former is manufactured in very good steel. The country formed part of the Hindu sovereignty of the "Karnatak Desum." The Hindus speak Telugu in the Northern and Western Districts, and Tamil in the Southern.

Authorities.
—
Stocqueler.

Runn of Cutch. *The Runn of Cutch.*—This is an immense salt morass, with an estimated area of 8,000 square miles. It derives its name from the Gulf, at the head of which it commences. It varies in breadth from five to eighty miles across. During the rainy season, it becomes a large sheet of water. At other it presents a varied appearance of dry sandy ground, deep swamps, shallow pools and lakes, swamps, tracts of salt, and land capable of cultivation. "The distant hills are of volcanic origin, and Cutch in 1810 was visited by an earthquake. The principal object of culture is cotton, which is exchanged for grain. The horses of Cutch are considered the best in India. The country is favorable to camels and goats but does not afford sufficient pasturage for cattle. The wild ass thrives. It is fierce, and has not been domesticated. Its flesh is considered good eating. The people are composed of Hindus and Mahomedans. "The Cutch pilots are noted for their skill, and claim the merit of having first instructed the the Arabs in navigation and ship-building. "In these arts, however, they make no progress. They, like all Indians who arrived at a certain degree of development in the industrial arts, remain at that, and refuse to profit by the discoveries and improvements of modern times. It is as if they considered they had already arrived at the acme of perfection, and nothing more remained to be desired. The Cutchees have a very low standard of morality. In this respect they are infinitely inferior to their countrymen in other parts of India. They are addicted to drink, and every kind of debauchery. They have also the character of being very treacherous. So much so, that the bad faith of a Cutchee is as proverbial as that of an Afghan. Infanticide at one time was very common in Cutch. It is open to doubt whether this practice has even now entirely ceased. The traffic in slaves and children between Arabia and the ports of Cutch has, however, been suppressed. Cutch is bounded on the north-west and north by the province of Sind, on the east by the dominions of the Guicowar, on the south by the peninsula of Kattywar and the Gulf of Cutch, and on the south-west by the Indian Ocean. Its greatest length from east to west is 205 miles, and

Extent.

Bhyand of the 'Rao'.	body of kinsmen, who possess shares of the original appanage of the family, and stand in the same relation of nominal dependence to him that he bears to the Rao. These kinsmen form what is called the bhyand or brotherhood of the chiefs, and the chiefs themselves compose the bhyand of the Rao."	Authorities.
Dacca.	The District of <i>Dacca</i> , in Bengal, with an area of 1,960 square miles, is of generally level ground.	Stocqueler.
Extent.	The chief city of the same name is situated on a branch of the Ganges in lat. $23^{\circ} 42'$, north long. 90° .	
Former wealth.	It was formerly one of the largest and richest cities in India. During the Mohammedan Government of Bengal, Dacca was the capital of the Eastern division.	
Muslins.	It was celebrated for its fine muslins, and for being the emporium of a considerable trade. The town is irregularly built. The <i>Daman</i> , or the border, is so called because it separates the Indus and the Suliman Mountains. It is a level tract 200 miles in length, from the kala, or salt range, on the north, to the confines of Sind on the south. Its average breadth is about 60 miles, lat. $28^{\circ} 46'$ to $33^{\circ} 20'$ long. $69^{\circ} 30'$ to $71^{\circ} 20'$. This tract formerly belonged to Runjeet Singh's Kingdom of Lahore. It is now in the British district of the Punjab. The soil, though clayey is productive when properly irrigated. Scattered, here and there, are bushes and small trees, the latter of larger growth do not thrive. Part of the plain, however, is sandy and unproductive. Towards the western bank of the Indus, another portion of the Daman, called Derajat, is very fertile. It receives this name from its three principal cities; Dera-Ismael-Khan, Dera-Fati-Khan, and Dera-Ghazi-Khan. The heat in summer is very oppressive.	Thornton.
Daman.		
Position and extent.		
A former possession of Lahore.		
Character of soil.		
'Derajat' why so called.		
Dehra Doon.	The <i>Dehra-Doon</i> is a fertile valley at the south-western base of the lowest and outermost ridge of the Himalayas. The Dera-Doon, with the pergunnah of Jaunsar Bawne, forms a district under the Lieutenant-Governor of the North-Western Provinces. It is bounded on the north and north-east by the Jumna river and the mountain of Gurhwal; on the south by the Ganges and Sewalik Range. It is 49 miles in length, and from 15 to 20 in breadth.	Thornton.
Position and extent,		
Dharwar.	<i>Dharwar</i> , in the Bombay Presidency, consists in great parts of large plains, in which cotton is extensively grown. The superiority of the American cotton to the indigenous led to the cultivation of the former—an experiment which has proved very successful. Dharwar is celebrated in Hindu history, as having formed part of the Braminical realm of	
Cotton.		
Celebrated in Hindu history.		

Sevaji.**His ability.****Aim.****The Mahrattas.****Death of sevaji.****Subsequent history of Dharwar.****Overthrow of the Peishwa.****Dharwar, British.****Religious animosity.****Dhumentour. Numerous villages Inhabitants.****Natural productions.****Extent.****Dinajepore.****Extent.****Objects of cultivation.**

Vijayanagar. Its Raja was defeated by the Moham-medans at Talikot in 1565, and the territory then became part of the kingdom of Bijapur. Seraji, the founder of Mahratta supremacy, conquered a portion of Dharwar in 1675. Sevaji, whose extraordinary career we shall have occasion to notice in the course of this history, was without doubt the greatest leader that the Hindus had. His efforts were directed to kindling a national spirit in the Mahrattas,* a brave race, who were nearer gaining independence than any other of the Hindu races. Sevaji's career was cut short by an illness which ended in his death, at the age of 53. Ap. 5, 1680. Dharwar was subject for a time to the Raja of Sattara, and afterwards to the Peishwa, Hyder Ali, who had usurped the kingdom of Mysore, captured the fort and town of Dharwar in 1778. These were re-captured by a combined British and Mahratta force in 1791. When the Peishwa was overthrown in 1818, Dharwar became a portion of British India. The town of Dharwar was the scene of bitter religious disputes between the Brahmins and the Singayets.†

Authorities.

Dhumentour is a fertile and populous valley in the Punjab. In it are many villages, each of which in former times defended itself by a small fort. The inhabitants are principally Eusufzai Afghans. Sugar-cane is so abundant that it is used as fodder for cattle. The mountains which inclose the valley are clothed with dense and luxuriant forests of oak, pine, walnut, wild olive, and plane trees. The valley extends from east to west in lat. 34° — $34^{\circ} 10'$, and long. $72^{\circ} 55'$ — $73^{\circ} 15'$. It conveys the impression of having been once the bed of a vast torrent.

Hugel.

Dinajepore is a district under the jurisdiction of the Lieutenant-Governor of Bengal. It is 130 miles in length from north to south, and 75 miles in breadth. Its area is about 3,820 square miles. Though rice is the principal grain cultivated, wheat

* The Mahrattas are also called Bargi by the Indians.

† *Linga*.—The Linga is the mythologic symbol of the regenerator Siva, synonymous with, but divested of the gross appearance of the Phallic emblem of the Greeks—worshipped by the Saivas. The mystic worship of the Linga and the Yoni, or female symbol, was directed to Siva, the sun (which he is equally with Surya) or fire, the general heat which pervades, generates, and vivifies all; and Bhavani, who as the goddess of nature is also the earth, the universal mother." "The highly symbolic religion, which was understood but by a few, led in the vulgar to the grossest idolatry and sensuality."

Stocqueler.

Grains.	and barley are also raised, with <i>merüya</i> (<i>Cynosurus corocanus</i>), and various kinds of millet, pulse, and oil seeds. Many species are produced, such as ginger, turmeric, capsicum, coriander, anise, and pepper. Of	<i>Authorities.</i> — Thornton.
Vegetables.	vegetables, the European varieties thrive in the cold weather. Potatoes, both sweet, and of the ordinary kind, are grown, as well as the baigan, or egg-plant (<i>Solanum melongena</i>) esculent arum radish, and the plaintain. The cultivation of the cotton plant	
Cotton.	has not been very successful. Bhang†, an intoxicating liquor, is made from hemp. The sugar-cane is abundant. The juice, when boiled down, is made into cakes, which are largely consumed. A dark coloured rum is also obtained, in some parts, especially in the Deccan, from the juice of the sugar-cane. The mode of expressing the juice is primitive; a shaft turned round by oxen moves a grinding stone, which crushes in a circular well the cane. The expressed juice is run off into vessels along the hollow bamboo canes split lengthwise into two. A portion is permitted to cool into cakes of coarse sweet sugar for the native markets. The remainder is distilled into the spirit. A variety of sweetmeats are made with the sugar and rice boiled down into a paste. The latter is often formed into tubes, much softer than the 'macaroni,' and these when filled with the sweet juice are made into shapes, generally round. They have a pleasant taste and are much sought after. The sugar is also made into small round cakes, and mixed with boiled rice, as well as a kind of ground-nut, called <i>mungphali</i> (we believe, the same as the pignut of the West Indies (<i>Arachis hypogæa</i>). This same nut is also roasted and eaten plain. Silk-worms are reared on the foliage of the mulberry, and castor-oil plant (<i>Ricinus communis</i>), and produce silk. The Brahmins of superior rank are versed in Sanscrit. The majority, however, study Prakrit, a dialect corrupted from the Sanscrit. The vulgar language is Bengali. The Mussulman (a term signifying a believer. It is Arabic, and generally applied to the followers of Muhammad, a name variously spelled, as Mohammed, Mahommed, Mohamet, Mahomet, &c. We may mention here that the term Islam, is also Arabic, probably derived from Hebrew, and signifies at peace. It is applied, as Islamism to represent orthodoxy, or the Muhamma-	
Mode of expressing the juice of the sugar-cane.		
Sweet food.		
Indian 'Rum.'		
Silk worms.		
Language.		
Mussulman (meaning).		
Names of The 'prophet.'		

† The Sanskrit name of the hemp plant (*Cannabis sativa*), is *ganjha*. "The fructification, when nearly ripe, is bruised and smoked for intoxication. The leaves, dried, are ground in water and drunk for the same purpose. It is then called *bhāng* and *sabzi*."

Inhabitants.	dan religion) inhabitants exceed the Hindus in number. There are therefore numerous mosques in Dinajepore. These are small in the shape of a cube, surmounted by a cupola. The Hindus worship at places called <i>sthans</i> , perhaps from the Sanscrit, <i>asthan</i> or <i>sthan</i> , a place, or abode. These are scattered throughout India, and consist of square raised platforms of mud, under the pipal tree (<i>ficus religiosa</i>), at the base of which is a stone, or rude clay image or putta of the god, bedaubed with gutal, or phag (the red powder sprinkled in the time of the holi) the great festival held at the approach of the vernal equinox. This term holi is also applied to the song sung during the festival. Many legends are prevalent among the Hindus regarding Dinajepore, relating to the early mytholgy of India.	<i>Authorities.</i> Thornton.
Mosques.		
Sthans.		
Description.		
Putta.		
Gutal or phag.		
Hindu legends.		
Furreedpore.	<i>Furreedpore</i> —is a district under the Lieutenant-Governor of Bengal, between lat. $23^{\circ}3'$ — $24^{\circ}5'$, long. $83^{\circ}30'$ — $90^{\circ}15'$. It has an area of 2,052 square miles, and is described as an alluvial tract, low and swampy in the south and north-east, where it is much subject to inundation; but in the north and north-western part rather more elevated, with a deep soil of fine quality.	
Position Area.		
Physical features.		
Goruckpore.	<i>Goruckpore</i> .—Is situated to the south of Nepal, west of Sarun, north of Azimgurh, and it is bounded on the east by Oudh. The district, which is generally level, has an area of 7,346 square miles. It contains very few elevations. In the south the climate is sultry, but though the temperature in the northern part is cooler, the latter is not so healthy. Fevers are particularly prevalent. Rice, wheat, barley, millet, maize, the opium poppy, arhar (<i>Cytisus cajanus</i>), gram (<i>Cicer arietenum</i>). (This is a favourite food of cattle, horses in particular being fed by it). The natives also eat roasted gram. Tobacco is extensively grown, as well as indigo. The majority of the populations, which exceeds three millions, are Hindus. The remainder are principally Mohammedans. The principal town of the same name is situated on the left bank of the Raptée. In the neighbouring forests are great numbers of monkeys, which create great havoc in the fields. They are, however, regarded as sacred from their association with the events in the Ramayana, and the natives object to their being disturbed. The greater number of the houses are built of mud, but tiled with brick. "When new, like others in this district, the tiled roofs are uncommonly neat, but they are very soon spoiled by the monkeys, who from their insatiable	
Extent.		
Climate.		
Vegetation.		
Inhabitants.		
Sacred monkeys.		
Houses.		

curiosity and restless mischief turn over the tiles and render the roofs the most unseemly and useless in the world."

Authorities.

Jessulmere.

Jessulmere, in Rajpootana, to the east of Sinde, contains an area of 12,252 square miles. It is traversed by a ridge of the hills through the southern part. The country has been designated a boundless waste, but in some parts of the level ground there are spots of good pasturage.

Characteristics.

Jeypur.

General features.

Extent.

Pasture.

Objects of cultivation

Population.

**Minas.
Jats.**

Rajputs.

Others.

The capital.

Streets.

By whom planned.

Jeypur, anciently called *Amber*, in Rajpootana, is an extensive plain, with some insulated peaks, and clusters of hills, here and there rising above the general level. It is 150 miles in length and 140 in breadth, and contains an area of 15,251 square miles. A great portion of the soil is used for grazing large herds of cattle. Some considerable part is arid. Where cultivated the country produces plentiful crops of grain, pulse, cotton and tobacco. The heat in summer is very great, 130° in the shade, but in winter the temperature is low, and there is hoar frost. The population has been variously estimated from a million and a half to two millions. It is composed of various races. The most numerous are the Minas and the Jats, who are extensive holders of land, and good agriculturists. The former people are supposed to be the aborigines. Brahmins are numerous. The Rajputs form the ruling class. According to tradition these last are descended from Khasha, the second son of Rama, king of Ayoda, or Oudh. They can muster 30,000 men in arms. As soldiers, they are considered inferior in prowess to the Rahtors, Haras, and some other Rajput tribes. They believe that they originally came from Mt. Aboo. There are also several Bantias, Dhakurs, and Gujurs. According to Stocqueler, Jeypur, the principality, in lat. 26° 55' N., long. 75° 37' E., is considered to be the handsomest and most regularly built town in India, many of its streets being equal in appearance to those European cities. The present town is of modern origin having been planned and built for the celebrated Sewae Jai Singh, Raja of Dhoondar, or Amber, from which city, now desolate, he removed his residence to Jeypore, in the early part of the eighteenth century. The architect is said to have been an Indian.

Stocqueler.

Joudpure.

Joudpur, or *Marwar*, the largest of the Rajput states, is in its western part bordering on the great desert of Sinde, throughout a mere desolate

Extent.	waste. It is situated to the north of Odeypur, and its length is 330 miles, and breadth 160, lat. $24^{\circ} 36'$ — $27^{\circ} 40'$, long. $75^{\circ} 4'$ — $75^{\circ} 23'$, area 35,675 square miles.	Authorities
Area.		Thornton.
Temperature.		
Marble.		
Mortar.	At Sojot tin and lead are found, and round Pali Alum. Cotton is grown, but the crops are often destroyed by the severe frosts. The range of hills which passes into Ajmere from the north contains lead, iron, copper, and silver. On the banks of the Loui, the principal river, are lions and leopards, and in some of the dense jungles, tigers. Towards Cutch, wolves, hyenas, jackals, and foxes prowl. In the desert towards Sindh are numerous nylgas, antelopes and wild asses. Macmurdo, who shot several wild asses, thus describes the animal: "It is an inhabitant of the salt wastes, so common in the desert, but frequents the cultivated country in the cold season, and does considerable damage to the crops. The wild ass is thirteen hands high, has a back, neck, and body of a light brown colour, with a belly approximating to white. He has the dark stripe down the back in common with all dun animals. His ears are long, like those of the domestic ass, but his limbs are strong and well formed. His voice is a bray, but is so fine as to resemble that of a frightened deer. The animal is gregarious, being generally seen in herds from ten to fifty; he is, however, occasionally found singly and in pairs. The flesh is said to afford tolerable food."	Macmurdo.
Metals.		
Animals.		
The wild ass.		
Jounpur.	<i>Jounpore</i> , N. W. Provinces and south east of Oudh, is a remarkably level tract sixty miles in length, fifty-five in breadth, and with an area of 1,552 square miles. The population considerably exceeds a million. The Hindus number more than 15 to 1 of the Moham-maden and other religionists. It is well-watered by numerous streams. The principal rivers are the Goomtee and the Sai.	
Extent.		
Population.		
Streams.		
Subject to be continued.	The subject of this chapter, embracing, as it does, so much of importance in the physical characteristics of India, must be deferred for continuation to the next chapter.	

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INTRODUCTORY. CHAPTER VI.

Plains and
Deserts.

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elevation.

Origin of
the name.

Tradition
regarding
Alexander's
army.

Capital
Town.

History.

Position of
Bulti.

Mynpuri.
Situation.

Area.
Productions.

Temperature.
Population.

Iskardoh.—We omitted to mention this plain in the last chapter. It deserves notice on account of the tradition below, regarding the principal city said to have been built upon it by the Greeks. The plain is nineteen miles long, and seven broad, and surrounded by mountains. The plain, or valley of Iskardoh, is, itself, 6,300 feet above the sea. It is supposed to have derived its name from the Sanscrit word *Sagara*, which signifies the ocean; and *do*, the Persian numeral, two, has been added because the open space is formed by the junction of two streams, the Indus, and the Shighur river. Another authority mentions a tradition that the name of the plain is from the circumstance of a portion of Alexander's army, left here, having founded a city, which they named Iskandria, (Alexandria), now pronounced Iskardoh. This, however, is fabulous. The plain of Iskardoh consists of sandy tracts, interspersed with fertile land. Iskardoh, the capital of the small territory, Bulti, or Bultistan, can hardly be called a town, being a straggling collection of houses, numbering altogether no more than 150. Gholab Singh seized the place and added the whole state to his Kingdom of Cashmere. The ancestors of Ahmed Shah, the late Raja, are said to have ruled here uninterruptedly for fourteen generations. *Bulti* lies between lat. $34^{\circ} 30'$ — 36° , long, 75° — 77° . We have already given a description of some of the particular valleys through which the Ganges, Indus, and a few of the other rivers of India flow, in portions of their course. We conceive that the reader of the foregoing pages will have gained a tolerably accurate idea of the physical characteristics of this vast Asiatic continent. There are a few other level tracts which deserve attention.

Mynpuri.—In the North-West Provinces, lies to the south of Budaon, and to the east of Furruckabad, between lat $26^{\circ} 54'$ — $27^{\circ} 50'$, and long. $78^{\circ} 30'$ — $79^{\circ} 30'$. It is a level tract, with an area of about 200,939 square miles, and with an average elevation above the sea of 650 feet. The country is well watered. Rice and the sugar-cane are cultivated in the north, as well as wheat, barley, millet (known under various names, such as, *bájrá*, *manrwá*, *mikká*, *iwár*, or *joár*, and *kodai*). Indigo grows wild. Previous to the rains after midsummer the thermometer sometimes falls below freezing point. The population, nearly a million, is almost entirely composed of Hindus.

Authorities.

Vigne.

Wade.

Vigne
Moorcraft.

Thornton.

Female infanticide prevailed here, among the Rajputs, as elsewhere.

Authorities.

Nellore.	A great portion of <i>Nellore</i> in Madras, towards the coast consists of sandy plain. The land in the interior is more elevated, and fertile. The climate is in general dry and salubrious. Nellore lies to the south of Guntoor, west of the Bay of Bengal. It is north of Arcot, and east of Cuddapah, and between lat. $13^{\circ} 55'$ — 16° , long. $79^{\circ} 8'$ — $80^{\circ} 21'$, and contains an area of 7,930 square miles. It was thought that Nellore was rich in metallic resources, but attempts to develop them have not proved sufficiently successful to afford encouragement to further efforts. Rice is the principal food of the people. The chief city, of the same name, is on the south side of the river Pennar, a few miles from the coast, about 100 miles north of Madras. It was formerly a fortified town, but the defences are now in ruins. The population is about 20,000. The language spoken is Telegu.	
Boundaries.		
Area.		
Natural production.		
Population, and language.		Stoqueler.
Nemaur.	<i>Nemaur</i> —comprises a considerable portion of the Valley of the Nerbadda. It lies between lat. $21^{\circ} 28'$ — $22^{\circ} 25'$, and long. $74^{\circ} 48'$ — $76^{\circ} 45'$. Its length from east to west has been computed at 130 miles, its general breadth from 30 to 40, though in the middle it is as much as 70. The area has been estimated at 2,225 square miles. The most prosperous parts are those under British management. The population of Nemaur, principally Hindu, is about 250,000. Among these there are also Mussalmans, Ghoonds and Bheels. The latter, probably a remnant of the aborigines, are a wild and lawless race, living, when left to themselves, on the spontaneous produce of the soil, such as wild fruits, roots eked out with game generally obtained by archery. A Bheel is seldom without a bow and arrow. Previous to being coerced by the British, the Bheels were notorious freebooters, and cattle raiders. They make good police. As to their religion, they profess a kind of Brahmanism, though they have no temples, and perform their simple rites under the shade of trees. They are a very superstitious people, and pay respect, mingled with awe, to the <i>Bharwars</i> , who pretend to sorcery. These latter are regarded by the Bheels as priests.	
Extent.		Malcolm.
Population.		Thornton.
Bheels.		
Religion.		
Priests.		
Nepaul.	The <i>Valley of Nepaul</i> is on all sides surrounded by hills. The province in which it is situated is bounded on the north by the Himalaya mountains, which separate it from Thibet. To the east is Sikkim. Bengal, Behar, Oudh, and Delhi bound it on the	
Boundaries.		

Division.	south, and Kamdoon is on the west. The divisions are Jemla, Goorkha, Nepaul, Mukwanpore, and	<i>Authorities.</i>
Rivers.	Morung. It is watered by the rivers Kalee and Suryo. At their junction at Bramadee they form the Gogra and the Gunduk. The latter, called the	Stocqueler.
Gadhaki.	Gandhaki, Salagra, and Narayani is a large river flowing from the Himalayas, and falling into the Ganges. It is described as a grand river, the most remote source of which, named Damodarkund, is beyond the snowy mountains, in the territories of a chief of Bhotan or Thibet, named the Mastang Raja, and now tributary to Gorkha. The river channel	Buchanan.
Changes in bed. River Island.	has undergone great changes within the last fifty years. "The island, when Major Rennell made his survey, which was opposite to the Cantonment of Danapur, seems to have been carried away, and that which was then situate east from it in the middle of the river, now, in a great measure, adheres to the southern bank. In the rainy season a passage still continues open; but in the fair season, its upper end becomes perfectly dry, and boats can no longer reach the Company's cloth factory, situated on the former bank of the river. This island is now about six miles long, and where largest, about one broad. The main channel passing round the north side of the abovementioned island, does not now receive the Gandaki at Hajipur. A long, wide, and cultivated tongue of land projects from the west side of the Gandaki, and passing east about six miles from Hajipur, separates the stream of the Gandaki from the Ganges; but as in the rainy season a small channel separates this tongue from the northern shore, the union of the two rivers is still supposed to take place where it did formerly, and on the full-moon of Kartic (seventh lunar month), the holy spot is frequented by immense multitudes; and at Harihar-chhatra, on the west bank of the Gandaki, opposite to Hajipur, there is then held a very great fair, especially for horses." The upper part of the river is called the Salgrami, from the Sanscrit word Salagram, the name given to a flinty stone, containing the impression of one or more ammonitæ; conceived by the Hindus to represent Vishnu. These stones are therefore considered sacred, and to confer on the fortunate possessor a charm against all evil. They are diligently collected, and sold in all parts of India, a single stone fetching on the authority of Stocqueler, as much as Rs. 2,000. "The Valley of Nepaul is of nearly an oval figure, its greatest extent is from north to south, in which direction it may be computed at twelve horizontal miles. It	
Place of Pilgrimage.		
Salagram, superstition regarding the stone.		
Description of the Valley of Nepaul.		Kirkpatrick.

Extent.	stretches from east to west about nine miles, and its circuit is roughly estimated by the inhabitants at twenty-five koss, or from forty to fifty miles. It is bounded on the north and south by very stupendous mountains, near the foot of which rise several of those humbler eminences, called collines in Switzerland ; indeed the bottom of the Valley, besides being in general extremity uneven and intersected by deep ravines, occasioned by autumnal inundations, is speckled throughout at various distances with similar little hills. To the east and west the inclosing mountains are much less lofty, the immediate head of the valley to the westward being defined principally by a low deep ridge covered with brush-wood, and anciently called Maroor, but at present most commonly Naga-Arjoon from the name of an idol for which it is famous. This ridge passes close behind Sumbhoo-Nath, and is itself backed by a more considerable one named Dhochok. To the eastward, the most remarkable hills are those of Ranichok and Mahabut, or Mahadeopokra; but they by no means reach the elevation, either of Phalchok (which is the most towering of the summits that illustrate the northern confine of the Valley,) or of Sheepoori, which constitutes its principal barrier to the northward, and is unquestionably by far the highest of all the mountains that encircle it. The other chief links of this superb chain are mount Kukunni, which stretches westerly from Sheepoori, being united to Naga-Arjoon by mount Bheerbundy, and Champabaidi, which with one or two more inferior peaks, complete the girdle by joining Chandraghiri to Phalchok. Kirkpatrick thus describes the view from Chandraghiri ;—"From hence the eye not only expatiates on the waving valley of Nepaul, beautifully and thickly dotted with villages, and abundantly chequered with rich fields, fertilized by numerous meandering streams, but also embraces on every side a wide expanse of charming and diversified country. It is the landscape in front, however, that most powerfully attracts the attention ; the scenery in this direction rising to an amphitheatre, and exhibiting to the enlightened view the cities and numberless temples of the valley below, and stupendous mountain of Sheepoori ; the still supertowering Jib-Jibea, clothed to its snow-capped peak with pendulous forests ; and finally, the gigantic Himaleh, forming the majestic back ground to this wonderful and sublime picture." According to Hindu tradition the Valley of Nepaul was originally an immense lake, which in the progress of time gradually retired be-	<i>Authorities.</i> <hr/>
Boundaries		
Characters of the mountains.		
View from Chandraghiri.		

Hindu tradition.

	tween the banks of the Bhagmutty. The appearance of the soil, and other characteristic features of the valley certainly tend to confirm the truth of the tradition. "At the western head of the Valley of Nepal stands the temple of Sumbhoonath, an ancient edifice occupying the summit of a hill having an elevation of about 300 feet above the subjacent plain, the ascent to which is gained by a flight of steps cut out of the rock. A colossal figure of the god Boudh, the law-giver of the Bhootias, stands at the foot of the steps. The temple rises from the centre of a terrace, which completely occupies the summit of the hill, and is discernible at a great distance, from its gilded spires and turrets." The productions of Nepal are wheat, oats, barley, millet, maize and other grains. Rice, which forms the principal article of food, is largely cultivated in the valleys. The sugar-cane, and some spices, such as cardamoms, are grown. The forests contain oak and pine, and the bamboo tree, which here grows to an immense size. There are numerous elephants. In the mountainous districts sheep and goats are used as beast of burden. The sheep are large, and their wool is of excellent quality. The inhabitants of Nepal are composed of tribes of different origin.	<i>Authorities.</i> — Thornton.
Temple of Sumbhoonath.		
Productions of Nepal.		
Inhabitants.		
Goorkhas.	Many bear unmistakeable traces of Tartar descent. The principal tribes are the Goorkhas, composed of Khasiyas and Mogurs; the Parbattees, or mountaineers, and the Newars. The military are formed from the Mogurs. The Newars inhabit the valleys, and are occupied partly in trade, chiefly in agriculture. The prevailing religion is Brahminism, but many tribes practise a kind of Bhoodism. There are also several Mussalmans. Many dialects are spoken throughout the country. One, the khasee, is written in a character resembling the Nagari, and appears to be derived from Hindi. The Ghoorkas are Hindu. The Dhanwars and Mhanjees are the fishermen of the western districts. Commerce is carried on with Thibet, Bengal, and Oudh. Cutlery, implements of war, utensils of brass, copper and iron are made in Nepal.	
Parbattees.		
Newars.		
Mogurs.		
Religions.		
Dialects.		
Commerce.		
Manufac- ture.		
Nuseerabad.	<i>Nusseerabad</i> , in <i>Ajmere</i> , is a vast plain, which in the city is situated, of soil of sand or gravel, overlying primitive rock. It is bounded on the north-west by the mountains of Ajmere, but in all other directions stretches farther than the eye can reach. The climate is healthy, but hot. Fruit trees do not thrive. Vegetables, however, are cultivated with some success. The plain has an altitude of 1,486 feet above the sea.	
Soil.		
Boundaries.		
Altitude.		

Oudh.	<i>Oudh.</i> —This province, between lat. 25° 34'—	<i>Authorities.</i>
Position.	29° 6', long. 79° 45'—83° 11' consists of for the	—
Extent.	most part level ground. It is 270 miles in length	
	from south-east to north-west, and 100 miles in	
	breadth. It has an area of 23,738, square miles. This	
	large plain varies in its surface towards its northern	
Boundaries.	and north-eastern frontiers, where the ground rises	
	above the uniform level. It is situated to the south	
	of Nepaul, and north of Allahabad. Bahar borders it	
	on the east, and Agra and Delhi on the west. "The	Thornton.
	climate of Oudh is dry during the greater part of	
Climate.	the year, and subject to wide extremes, the tempera-	
	ture sometimes rising to 112°, and at others sinking	
	to 28°. The cool season extends through November,	
	December, January, and February, and is pleasant	
	and salubrious, though, occasionally, rather chilly,	
	sometimes to such an extent that thin ice appears	
	on shallow water, but in sheltered spots the sun has	
	considerable power throughout the season. March,	
	April, May, and June, are the hot months; noon	
	daily bringing a westerly wind, loaded with fine light	
	greyish sand, which obscures the horizon, gives a	
	sombre hue to the entire atmosphere, and is so sultry	
	and drying as to cause wood-work to crack." We	
The sand	have noticed that this wind, by the Ganges, generally	
wind.	commences about 8 o'clock in the morning. It blows	
	with considerable force, driving before it fine parti-	
	cles of sand, which penetrate through the most jeal-	
	ously guarded apertures to the houses. The conse-	
	quent density of the atmosphere renders vision at	
	any distance impossible. The inhabitants keep, as	
	much as possible, within doors. But, in spite of the	
	inconvenience attending these sandstorms, the same	
	sense of suffocation and difficulty of breathing is not	
	experienced during their continuance, as attends the	
	visitation of similar ones, in parts of Sind, or of	
	occasional dust 'whirl-winds' in the Deccan. This	
Duration of	wind in Oudh begins to subside towards 5 o'clock,	
wind.	in the afternoon, and the atmosphere is again clear	
Natural pre-	in the evening. The soil of Oudh is fertile, producing	Thornton.
ductions.	wheat, barley, gram, or chana. (<i>Cicer arietinum</i>),	
	masur, (<i>Ervum lens</i>). Mustard, and some other oil-	
	plants. These constitute the spring crop. From it	
	is also obtained kusum (<i>Carthamus tinctorius</i>), grown	
	for dye-stuff. Rice, especially good, different kinds	
	of millet, maize, makra (<i>Cynosorus corocanus</i>), joar	
	(<i>Holcus Sorghum</i>), bajra (<i>Holcus saativus</i>), urdh	
	(<i>Phaseolus maximus</i>), kodu (<i>Paspalum frument-</i>	
	<i>aceum</i>), moth (<i>Phaseolus aconitifolius</i>), urhar	
	(<i>Cajanus flavus</i>), and til (<i>Sesamum orientale</i>).	
	In gardens, oranges limes, and some other fruits	

	are grown. Opium, cotton, and tobacco are cultivated, and the hemp-plant to make bhang, ganja, charas, and other powerful inebriants.	Authorities.
The 'Terai.'	The 'Terai' abounds with wild animals. This is a wooded marsh, of which the north and north-eastern part of Oudh (lying along the base of the sub-Himalaya, or continuation of the Sewalik range), form a portion. It is generally a forest, impassable on account of the close growth of trees, underwood, and reeds, and giving shelter to the elephant, rhinoceros, bear, wild kine, wild hog, and deer. Tigers were formerly very numerous in Oudh, which contains wolves, hyænas, jackals, foxes, hares, deer, nylgas, or blue antelopes, wild hogs, porcupines, the otter, mongoose, squirrel, rat, muskrat, wild cat, bat, and flying-fox. Pea-fowl, quails, doves, and many other kinds of birds frequent the wooded parts. On the banks of the Ganges are seen alligators sleeping in the sun, and sometimes they manage to seize an unsuspecting native, washing his linen in the river. Oudh is certainly exceptionally favoured by nature in comparison with most of the provinces of India. The inhabitants of which the greater proportion are Hindus, are much taller built than the generality of Indians. This province is very rich in sacred and historical associations.	Tieffenthaler
Character.		
Denizens.		
Quadrupeds.		
Birds.		
Alligators.		
Inhabitants.		
Plains of the Panjab.	The <i>Plains of the Panjab</i> .—We have already given a slight account of the low-lying lands, on the banks of the Indus. The Panjab, or five rivers, is divided by them into as many tracts, each of which, as situated between two streams receives the name of Doab. (1) The Doab of Julinder, between the Suttlej and the Beas; (2) of Baree between the Beas and Ghara on the east, and the Ranee on the west, (3) of Rechna, between the Ranee on the east, and the Chenab on the west, (4) of Jetch, between the Chenab on the east, and the Jhelum on the west, and, (5) of Sinder Sagur, between the Jhelum, Trinab, or Chenab, and Panjnud, on the east, and the Indus on the west. Sind Sagur is the largest, while Baree is the most populous of these Doabs. In the latter are Lahore, Amritsur, and Mooltan. Owing to the unbroken flatness of the plain, the rivers frequently change their course. Steamers of peculiar construction, accommodated to the sinuosities of the river, are used on the Indus. It frequently happens that those moored by the shore, at night, have been unable, without considerable difficulty, to get off into sufficiently deep water in the morning. This is owing to the divergence of the current, and the river changing its bed. In some parts, in consequence	
Doabs.		
Towns.		
Navigation of the Indus.		

Malaria.	of the malaria engendered by the rank vegetation on the banks, passengers on the Indus have been attacked by malignant fever, which has proved fatal, especially to women and children. During the cold season frosts occur and thin ice is sometimes formed on the river. The thermometer during the night has been known to sink to 20° below freezing point. The heat in summer, excessive. Between Lahore and Cashmere it is much more distressing than that of the most sultry part of Arabia. Trees are generally scarce, but in some parts the date palm (an exotic) the wild palm, bearing no fruit, willows, acacias, and tamarisks grow in abundance. The tatee, called 'sissoo' in Eastern Hindostan, sometimes of twelve feet girth, and useful for boat building, also grows here.	Authorities. —
Temperature.		
Vegetation.		Bernier.
Fruit-trees.	Various fruit-trees, among which are the date, orange pomegranate, mulberry, apple, fig, peach, apricot, plum, quince and almond, are artificially cultivated.	Thornton. Stocqueler.
Wild animals.	Large tigers, lions, panthers, leopards, hyænas, lynxes, wolves, bears, jackals, martens, and some other wild animals infest the jungles and forests. There are also nylgas, wild hogs, porcupines and various kinds of deer, together with monkeys and bats. Among the latter is the hideous vampire, deemed sacred by the natives. "Among the feathered tribes there are peacocks, parrots, jungle-fowl (the wild stock of our domestic fowl), pheasants, various kinds of partridges, quails, waterfowl in great number and variety," heron, cranes, pelicans, eagles, vultures, hawks, magpies, hoopoes, and doves, of various kinds. The bulbul, or nightingale of Cashmere, also in these plains, is inferior in note to that of Europe, but very beautiful. A small species of alligator swarms in the rivers, especially in the Jhelum. The porpoise ascends the Indus to a great distance.	
Vampire.		
Birds.		
'Bulbul.'		
Alligators.		
Serpents.	There are many serpents. The more remarkable are cobra da capello, and a small snake, the bite of which is almost immediately fatal. The rivers abound with fish, the <i>pullas</i> , a delicious species of carp, of which great numbers are caught, forms an important article of subsistence."	
Fish.		
Domestic animals.	Camels and buffalos are the chief domestic animals. In the north-east horses are extensively used. The silk-worm thrive, and produces excellent silk, which is manufactured. Cotton and woollen fabrics are also made in considerable quantities. On the whole the Punjab is rich in natural resources. When the natives of India are prepared to reap some of the advantages derived from manufactures and foreign commerce; when they set earnestly to work to develop the mineral treasures, especially coal, which	
Manufactures.		
The future of India.		

India possesses, then they will have taken the first step towards nationality. In order that India may be in a position, at some future time to take a place among the nations of the world, she must for ever abolish all such caste restrictions, and distinctions, as hamper the freedoms of individual and combined action. Wheat, various kinds of gram, and vegetables are largely cultivated in the Punjab. The population is composed, principally of jats* (a Rajput tribe), Gujurs, other Rajputs and Patans. Fully two-thirds of the inhabitants are Mussulmans. Many of the latter, however, are Hindu converts. The remaining third are chiefly Hindus, and of these, half are Sikhs. The total population has been estimated at about a million and a half.

Crops.

Population.

Number.

Purneah.
Position
and Extent.

Irrigation.

Cultivation.

Purneah is a level tract, 117 miles in length, and 105 in breadth; with an area of 5,878 square miles. It is situated to the south of Nepal; lies between lat. $25^{\circ} 9' - 26^{\circ} 37'$, long. $86^{\circ} 48' - 88^{\circ} 23'$. Purneah is watered by several streams, in the vicinity of which the ground is favourable for the growth of rice, which is the principal object of cultivation. Wheat, barley, tobacco, hemp, and betel are grown, and some other crops are also raised, of which Indigo, cultivated for commerce, is the principal.

Rajamundry.

Situation.

Surface.

Character of
the soil.

Valleys.

Capital.

Rajamundry is a district south of Orissa, and lying along both sides of the Godavery river. It forms one of the Northern Circars, and is subject, to the Madras Presidency. From being remarkably well watered, it is the most fruitful of all the Circars.† *Rajamundry* is very low and level towards the coast. When the Godavery overflows, the country on both sides of the river, in many parts becomes a swampy morass. The soil, where cultivation is carried on, is very fertile, being enriched by alluvial deposit. To the north there are deep valleys in which are various species of wild animals. The capital of this district, of the same name, is on the north bank of the Godavery in lat. $16^{\circ} 59' N.$ and long. $81^{\circ} 53' E.$ It is distant about fifty miles

* The Rajputs, however, deny the affinity, and look with great contempt on the Jats. The latter are agriculturists, generally of short stature, black, and ill-looking.

† The "Northern Circars" is bounded on the north by Orissa, on the east by the Sea, on the south by the Northern Carnatic, and on the west by the Ceded Districts, Hyderabad, Gondwana, and Orissa, from which provinces it is separated by ranges of hills. *Sarkar* is a Persian word signifying a district comprehending several *parganas*, or inferior divisions.

Buildings.	from the sea. The town is large, with a population estimated at 20,000. There is one principal street from which the others branch, right and left. The zemindars or landholders, and some of the wealthy merchants (Brahmins) reside in houses of two or more stories. The generality of the buildings are poor and mean looking. They are on each side of very narrow streets, and are occupied by traders, principally gentos.	Authorities. <hr/> Thornton.
Rajeshaye. Position.	<i>Rajeshaye</i> —Between the Ganges and Nuddea, lies between lat. $24^{\circ} 6'$ — $24^{\circ} 58'$, and longs. $88^{\circ} 18'$ — $89^{\circ} 20'$. From east to west, it is sixty-two miles in length, with a breadth of fifty miles. It contains 2,084 square miles. Numerous rivers water the plains from the Himalayas to the north. Of these the principal are the Ganges and the Mahanunda. "The Attree, the Jubuna, the Hagar, the Burrul, and the Narrud, receiving the united drainage of the jhils or swampy lakes of Munda, Dulabari, and Chilum," also traverse the district. Tigers, leopards, deer, wild buffalo, and wild swine are the principal wild animals, and among the domestic are the buffalo, kine, goat and sheep. "Rice is the staple crop; but there is a considerable cultivation of wheat, oats, barley, pulse of various kinds, oil-seeds, cucurbitaceous plants, sweet potatoes, hemp, yam, onions, garlic, capsicum, turmeric, ginger, sugar-cane, and pineapple. Of fruit-trees, there are the mango, jak (<i>Artocarpus integrifolius</i>), tamarind, pomegranate, lemon, and citron. The cocoanut and betelnut are cultivated, but they are neither common, nor produced in great perfection. Of articles of commerce, the most important are indigo and silk, of which there are large annual exports." The population of Rajeshaye has been estimated at 671,000.	
Extent. Rivers.		
Animals.		
Natural productions. Grain.		
Spices. Fruits.		
Articles of commerce. Population.		
Rangpur.	A considerable portion of <i>Rangpur</i> in Bengal lies very low, 36 parts out of 100 are inundated during the rainy season. The whole district is 116 miles in length, sixty in breadth, and contains an area of 4,130 square miles. There are few tigers and leopards, and these do not commit much havoc. Wild elephants, buffaloes, and rhinoceri are also among the wild animals.	
Extent.		
Animals.		
Rhinoceros' horn.	The rhinoceros is hunted for its horn, to which great virtue is ascribed by the natives. There are many apes and monkys, and lemurs are also found. Among the objects of cultivation are rice, wheat, barley, garden vegetables, and tobacco. Indigo is both cultivated, and manufactured there, being nu-	
Natural productions. Indigo manufacture.		

merous manufactories for the purpose, in the district. The temperature seldom exceeds 84° , and in the northern parts hoar-frosts occasionally occur. Rangpur formed the western part of the Hindu country of Kamrup. Under its Raja, Nilambor, this realm appears to have attained to its greatest height of prosperity. Nilambor was conquered by Husain Shah of Bengal, towards the close of the fifteenth century. Sher Shah, the Afghan conqueror of Bengal, who subsequently became supreme ruler at Delhi, included Rangpur among the provinces of his empire. After the death of Sher Shah the district again became separated, till the time of Akbar, who re-annexed it in 1584. Shah Alum ceded Rangpur to the East India Company, by firman, A. D. 1765. The capital (of the same name) is a very insignificant town, containing few respectable buildings. The natives live in mud, and plaster houses. The Mussulmans have, however, a mosque of considerable size. They have also erected two monuments in memory of Saints, much revered by them.

Authorities.

Buchanan.
Thornton.

Ryghurh. *Ryghurh*—Is a small, wild-looking plain, of about 1,421 square miles, on the south-west frontier of Bengal, with a population of 64,000. It is peaceably ruled by a Raja under the superintendence of a British Political Agent. The town of Ryghurh, in lat. $21^{\circ} 48'$, long. $83^{\circ} 12'$ is pleasantly situated in the midst of groves. The people appear to be happy and contented.

Thornton.

Sarun. *Sarun*—Is a plain, containing an area of 6,394 square miles, and under the Lieut.-Governor of Bengal. It lies south of Nepaul; west of Tirhoot; east of Gurruckpur, and is 115 miles in length from north to south, and ninety in breadth. The soil produces wheat, barley, rice, gram, millet, maize, various kinds of pulse, oil-seeds, hemp, opium, indigo, tobacco and cotton. The sugar-cane is also extensively grown. It has forests with fine timber-trees. The manufactures are very few. The population is about, (including that of Chumparan) 1,700,000.

Sinde. *Sinde*—Which probably derives its name from the river Sind, or Indus, is generally a very flat, level, country. It is 360 miles from north to south, and its greatest breadth from east to west is 270 miles. Sind is bounded on the north by Beloochistan, the Daman, and Bhawulpur; on the east by Jessulmere and Marwar; on the south by Cutch and the Indian Ocean, and on the west by Beloochistan. It is com-

Temperature.	The temperature at Hyderabad is at its mean maximum, during the six hottest months in the year, 98° 5', in the shade. A number of the houses, both in Kurrachee, Hyderabad, and other towns, have flat roofs, on which the inhabitants repose at night.	Authorities. Lord.
The products of the soil.	"There are generally two harvests in Sinde; the rabi, or spring harvest, reaped from seed sown in autumn, and the kureef or autumn harvest, which is sown in spring. The rabi crops in general consist of wheat, barley, oil-seeds, millet (<i>Holcus sorghum</i>), the durra of the Arabians, and called here bajra, opium, hemp, tobacco: the kneef crop consists of those productions which require considerable heat to bring them to maturity; such as rice, sugar-cane, cotton, indigo, and maize." There are many garden vegetables.	Thornton.
Fruits.	Flax is also cultivated. The fruits, which are of inferior quality, are dates, mangoes, plantains, pomegranates, limes, citrons, figs, apricots, apples, plums, tamarinds, mulberries, pistachio, and some other kinds of nuts, and melons, grapes; small, sour, and very inferior, also grow. From the date a strong spirit is distilled. The fruit is also used for food. The camel is bred in great numbers from its utility in this part as a beast of burden; the natives also drink the milk, which is said to be good, when quite fresh.	
Spirit from the date.		
Animals.	The camel is bred in great numbers from its utility in this part as a beast of burden; the natives also drink the milk, which is said to be good, when quite fresh.	
Hair-cloth.	The hair of the animal is woven into a coarse cloth, which forms the principal covering of many of the inhabitants. It is thrown over the head, and covers the body like a blanket. There are large herds of buffaloes, the milk of which, and the flesh which is good, are used. Sheep and goats, are also numerous. At Boordgah the best wool in Sinde is produced from the former animal. The horses, though small, can endure great fatigue. They are kept for riding. The camel, mule and ass being used for carrying purposes.	
Wool.		
Horses.		
Sindians, how composed.	The Sindians are composed of Jats, probably aboriginal Scindians, of Hindu extraction, though many of the latter first embraced Mohammedanism through fear of their conquerors, rather than from conviction. In some parts, the Hindus form a large proportion of the inhabitants. This is the case at Shikarpur. The Hindus are for the most part engaged in agriculture. They are despised by the Belcochees, a warlike race, of a proud and independent bearing, by which they are easily distinguished. The Mohammedans generally wear a head-dress, composed of a tall, round, glazed hat, the upper part of which is flat, and of larger circumference. "Sinde is supposed by Sir William Jones to have been the original country of the gipsies, who, according to Adelung, fled from India to escape the massacres of the ruthless	
Hindus.		
Supposed country of the Gipsies.		

Language.	Tamerlane. The Sindian language is a branch of the Sanscrit or Indo-Germanic stock, merely a little differing in spelling and inflexion from the pure Hindi of Upper India, and is by some considered the elder of the two, being more elaborate, and regular in the inflexions of its nouns and verbs. Macmurdo states, on the authority of native scholars, that "it has fewer modern innovations, and a greater number of Sanscrit words, than the Gujrati, which is a pure Hindu dialect." It has a character peculiar to itself, which is written from left to right. Beloochee, another of the Indo-Germanic tongues is, of course, largely spoken, especially in the hilly country; and Persian may be regarded as the language of the court and of the higher order of the people." In Kurrachee there are many Parsis, who carry on a trade with Bombay, and keep shops for the supply of European goods, spirits, and various comestibles preserved in tins. The Persians invaded the country in the sixth century, defeated the Raja, and among other spoils, carried off the most beautiful of the Scindian women. Before Sinde was finally annexed to the British possessions in India, after its subjugation by Sir Charles Napier, who completely broke the power of the Amirs, it was repeatedly invaded by Mussalman Afghans.	Authorities.
Predominance of Sanscrit roots.		
Beloochee.		
Parsis.		
Persian invasion.		
British Annexation.		
Tenasserim. General character.	<i>Tenasserim</i> , along the eastern coast of Bengal, is, on the whole, a mountainous district. It, however, contains several plains, especially towards the north, with rich, alluvial soil. Iron, tin, and, in some of the streams, gold are found. There are also veins of excellent coal in Tennasserim.	
Plains.		
Metals.		
Coal.		
Tavoy.	The town of Tavoy is situated in one of the plains, "having on the east and west precipitous and thickly wooded hills, varying in height from 200 to 400 feet.	Thornton.
The Valley.	During the rains this valley is subject to inundations. Rice is extensively cultivated in the vicinity of the town. The latter contains upwards of 10,000 inhabitants, composed of Chinese, Malays, Malabars, and Burmese. Trade is carried on with the Mergui Archipelago, to the south of Tavoy. Tavoy is in lat. $14^{\circ} 7'$, and long. $98^{\circ} 18'$. The province of Tavoy is the most valuable in Tenasserim for mineral productions. "Of all the iron-ores that of Tavoy is the most important." It occurs there in two forms; Octohedral, common magnetic iron-ore; massive, in granular concretions, crystallized, splendid, metallic, highly magnetic, with polarity." We will conclude this short notice of the principal lowlands of India with the <i>Twenty-four Pergannahs</i> or <i>pargannas</i> , that being the number of districts into which the country	
Population.		
Iron-ore of Tavoy.		Dr. Helfer.
The Twenty-four Pergunnahs.		

Boundaries.	was formerly divided. This territory is bounded on the north-east by Baraset; on the east, south-east, and south by the Sunderbunds; on the south-west and west by the river Hoogly, which separates it from the district of that name, and from that of Hidgelee. It lies between lat. $21^{\circ} 55'$ — $22^{\circ} 48'$, and long. $88^{\circ} 6'$ — $88^{\circ} 43'$, is sixty miles in length, from north to south, thirty-two in breadth, and it has an area of 1,186 square miles. This country is almost entirely level. It is watered by numerous streams. An important offset from the Hoogly, south of Calcutta, affords a water-route, navigable for large craft, to the North-Western Provinces. The climate changes with the three seasons, hot, rainy, and cold. The former lasts from the commencement of March to that of June. The temperature is as high as 112° in the shade, and 140° , under the direct rays of the sun. The rains commence in June, with the south-west monsoons, and continue to the middle of October. The weather then commences to be cool, and pleasant till the early part of February, when it again begins to get warm.	Authorities. —
Extent.		
Irrigation.		
Climate.		
Animals.	The jungles in the eastern part of the district harbour tigers, tiger-cats, hyænas, wild swine, wild buffaloes, and deer. The jackal is found everywhere. There are few horses, but small-horned cattle, goats, and sheep. The beast used for draught and burden is the buffalo. The cocoanut palm is extensively cultivated, as well as the 'toddy palm', from which the liquor exudes, which forms so refreshing a beverage. The sap, when fermented, is distilled into spirits. "Of other fruits, there are the mango, the jak (<i>artocarpus integrifolia</i>), guava, tamarind, mulberry, custard-apple, and many others indigenous, besides a variety introduced from foreign countries. The articles of commerce are native cotton cloths and coarse silk cloths, a small quantity of cotton, hemp, coir or rope made of cocoanut fibre, cocoanuts, betelnuts, teak and some other timber, ginger, turmeric, yams, sugar and molasses, obtained by inspissating the sap of palms, honey, wax, oil of mustard-seed, rice, a small quantity of indigo, hides, salt-fish, sugar, and rum." The district of the Twenty-four Perganas was the earliest territorial possession of any considerable extent obtained by the East India Company, to whom it was granted in the year 1757, by the Nabob Jaffer Ali Khan. The population is probably about a million.	
'Toddy.'		
Various fruits, &c.		Thornton.
Territory how acquired.		

In the next chapter we shall notice a few of the chief towns and places remarkable for their sacred, or historical associations.

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INTRODUCTORY, CHAPTER VII.

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INTRODUCTORY CHAPTER VII.

	We purpose in this chapter first, to give a short description only of the principal towns in each of the three Presidencies, Bengal, Madras, and Bombay; in Assam, in the North-West Provinces, and in British Burmah: Secondly, to devote some space to places held sacred by Indians. <i>Calcutta</i> , the capital of Bengal, and the chief seat of the British Government in India, is* situated on the left bank of the Hoogly, which has already been noticed as a tributary of the sacred river Ganges. The site, on which the city now stands, had still, upon it, at the commencement of the last century, a few poor villages. It was from one of these, the abode, or temple, of the goddess Kali, (the Hecate of the Hindus, and wife of Siva—to whom human sacrifices were offered) that the present city of palaces receives its name. The whole of the villages formed the return present of Azim, a son of Aurungzeb, to the East India Company in 1700. The importance of the place, as an emporium, for commerce, and as the residence of the Governor-General, was immediately recognized. Though Calcutta is a hundred miles from the Sea, the whole distance is navigable for ships. Calcutta contains many handsome public buildings, besides, lofty and commodious private residences. Bishop Heber, described the appearance of the city from Fort William, as striking, "having on the left, the Hoogly, with its forest of masts and sails seen through the stems of a double row of trees. On the right is the district called Chowringhee, lately a mere scattered suburb, (1820), but now almost as closely built as, and very little less extensive than, Calcutta. In front is the Esplanade, containing the Town-Hall, the Government House, and many handsome private dwellings, the whole so like some parts of Petersburg that it was hardly possible to fancy myself anywhere else." There is, of course, a Custom-house, and other Government offices, as well as a mint. The houses in Chowringhee are built in the Grecian style, and are ornamented with spacious verandahs. This is the European division of the city which is also inhabited by "natives, chiefly Mussulmans and the lower castes of Hindus"; very few Christians live in the native quarters. The latter are	<i>Authorities.</i> —
Principal Towns, and Sacred Places Calcutta, Position.		
Origin.		
Distance from the Sea.		
Buildings.		
Description of Calcutta.		Heber.
European Division.		Thorton. Stocqueler.
Natives.		

* The Portuguese had a fort, not far from Calcutta, which they called the "Hugli", from the name of the river. It was taken from them, in 1631, during the reign of Shah Jehan.

	situated north of the European. In these the streets are narrow, a feature common to Oriental cities. "Some few are built in the form of a hollow square with an area of from fifty to a hundred feet, each way, which when lighted up on the occasion of festivals, has a handsome appearance, Calcutta has a cathedral, and several churches belonging to the Church of England. The established Church of Scotland, the Free-Church, the Roman Catholic Church, and various other bodies are represented by edifices, more, or less numerous, and imposing. Greek, Armenian, and Jewish religionists have their places of worship. There are also many hospitals, and other charitable buildings and Institutions. Calcutta boasts a University, besides a great number and variety of schools and colleges. There are numerous 'Clubs,' 'Societies,' and Libraries.
Churches.	
Institutions.	
Tempera- ture.	In the hot season the temperature is high. At this period the seat of Government is removed to Simla. The lower parts are not healthy. Much has to be done in the way of drainage, in which the Municipal Council, composed of Europeans and Indians, has not been very energetic. The authorities encounter great opposition from the latter, in all schemes to promote, according to European notions, the sanitary improvements of the city. The practice of some castes of throwing their dead into the river still prevails, and the ghastly and unwholesome sight of putrid bodies floating on the river has been continually commented on. The desire not to interfere with religious ceremonies, even when they are prejudicial to the health of the community is, in many cases, acted on to an absurd extent. At the present time, the Lieut.-Governor of Bengal, has attempted to stir into activity, in a reforming direction, the apathetic tendencies of the natives. Government authorities, however, in taking any steps to ameliorate the condition of the Hindus, which do not commend themselves to their antiquated and absurd prejudices, are sure to meet with antagonism and obsequy. Calcutta has had a 'Great Exhibition' of Indian manufactures, and native industries—supplemented with contributions from European firms. Indians appeared to take great interest in the display, which ought to prove a stimulus to native art and commerce. The following historical account of Madras is taken from Stocqueler. "Madras, a city in India, in the province of Central or Middle Carnatic, the Capital of the British Government, (in the Presidency) is a large and populous town, with a strong fort. It
Sanitary condition.	
Injurious Practices.	
Native apathy.	
Calcutta 'Exhibition.'	
Madras	
Position.	

History.	is situated on the sea-coast, in lat. 13° 5' N., long 80° 21' E. This town was founded in 1636, in which year the English obtained the grant of a piece of ground, for the erection of a town and fort, from the Raja of Chandgherry, Sri-rung Rayil. The Raja desired that the new town should be named after himself, Sri-rung-raya Patan; but the naik, or governor of the district, ordered the English to give it the name of his own father, Chinnapun, and it was accordingly called <i>Chinna puttun</i> . Madras was the name of the village which existed before the present town was founded, and this name has been continued by the English to the town, the fort being denominated Fort St. George, Madras soon became a flourishing city, and the chief station of the English on the Coromandel coast. In 1702 it was besieged by Daood Khan, one of Aurungzeb's generals, who notified that he had orders to take the fort, and entirely destroy it. However, he was defeated, though the fort was then a very weak place, with only a few soldiers to defend it. In 1744, it was besieged and taken by the French, who kept it until 1749, when peace was made, and the place was restored to the English. In 1758, it was again besieged by the French, under the celebrated Lally, who was obliged to retreat, after a siege of two months. Since that time Madras has never been besieged by an enemy; though in 1769, it was threatened by Hyder Ali, who encamped his army within a few miles of the fort, and forced the English to make a treaty with him." Madras consists of the fort, the ramparts of which are washed by the sea. It is an irregular polygon in form. Troops are stationed within it. The 'Black Town' is separated from the fort by a wide esplanade. It contains some broad streets with European shops, and other houses. Along the shore are the Government Offices, well built, and overlined by chunam, a hard cement, made of lime burnt from shells, and having a smooth, and polished surface, like marble. There are numerous Churches, besides handsome houses. The latter are mostly built of clay, and covered with chunam. Some of the divisions of the town, inhabited by the natives, are badly drained, and from their want of cleanliness, very unhealthy. The majority of the inhabitants of Madras are Brahmanists. There are besides, many Mussulmans, and native-Christians—a great number of whom are composed of that unfortunate and despised people, the 'Eurasians,' or the descendants of a mixed parentage of Europeans and natives. The European residents live in the suburbs, in airy houses, surrounded with
Names given to the town.	
Sieges.	
Mussal-mans.	
French Capture.	
Restoration to the English.	
French Siege.	
Hyder Ali.	
Description of Madras.	
Buildings.	
Drainage.	
Inhabitants.	
European dwellings.	

Authorities.
 Thornton.

"C o m -
 pounds."

Pankahs.
 Triplicane,

Temperature.

Tattis.

verandahs, in the midst of what are called 'compounds' enclosures of ground, ornamented with shrubs and flowers. This 'compound' is common in the site of European houses throughout India. Natives sit in the verandahs, during the hot season, pulling the pankahs,* whose motion imparts a refreshing coolness to the apartments. Triplicane, a large division of Madras is separated from the fort, by a small river, the Koom, on the bank of a right branch of which is situated Government House, a handsome building, having its floors, walls and pillars, over laid with the chunam. The heat during the hot months is agreeably relieved at noon by the sea-breeze. The doors and air-apertures of the houses have, placed outside them, here, as in many other parts of India, mats called *tattis*, made of khush-khas, or odoriferous grass. These kept constantly wet, cool the hot air, which passes through them, carrying their fragrance into the rooms.

Extent of
 the city.

Population.
 Coast.

Pondicherry.

"The city of Madras, including the whole of the various divisions of which it is composed, and the jurisdiction of the Supreme Court, extends along the sea-coast in a direction nearly from north to south for a distance of nine miles ; its extreme breadth may be considered to be $3\frac{1}{2}$ miles, its average breadth $2\frac{1}{2}$; the area is stated officially to be thirty square miles."

The total population is probably under half a million. The coast-line extends for 1,730 miles, but it is singularly deficient in good sea-ports, not having one harbour which merits the distinction of excellence. The French Settlement of Pondicherry is 90 miles south of the city of Madras."

Bombay.
 Origin of
 the name.

Situation.

Harbour.

Appearance
 from the Sea.

Bombay, so called from the Portuguese words, *bóm*, good, and *bahia*, a harbour, was situated on an island, now connected with the main-land eight miles in length, with an average breadth of three, and having an area of about eighteen and a quarter square miles. The harbour, which is very fine and commodious, affording anchorage in a space of fifty square miles, fully justifies the name applied to it by the Portuguese. The view on the approach from the sea is very picturesque, the bold range of the Western Ghats, forming the back-ground of the scene. "Bombay is formed by two ranges of rock of un-

* These Pankahs generally consist of a rectangular frame, covered with canvass, which stretches across the room, over the heads of the occupants, and is set in motion by means of a cord pulled from the verandah, outside. Hand pankahs, or fans, formed of silk, of the leaves of the Talpat, or of the cocoa-nut tree ; and of other materials, are used by Indians,

Interior
subjected to
inundation.

Bombay
Island.

equal lengths, running parallel to each other on opposite sides of the island; and these ranges are united at their extremities by hills of sand-stone, which are only a few feet above the level of the sea. The interior of the island was formerly liable to be overflowed by the sea, which is now prevented by substantial works and embankments. The lower parts of the island are, however, still subject to the influence of the heavy rains, which in their season reduce them to a swamp; so that, during the continuance of the rainy monsoon, the houses are separated from each other by water, sometimes for several months. Bombay Island, in coming from sea-ward, appears very low, excepting Malabar Hill, which is of middling height, having a regular oblong appearance sloping a little towards the sea, and is covered with trees. Among these some white buildings are interspersed, with a signal post and flag staff at the point near Mazagon Hill, which is situated to the northward of Bombay town, and is of middling height, not easily known till well up the harbour. Parell Hill, farther northward, is a round mount, having on it a flag staff; but this and an oblong hill, near it, covered with trees, are not perceived till far up the harbour. Suree Fort is on a point of land near these hills."

Advantages
of Bombay.

Another writer, like the above, quoted by Thornton, but neither of whose names are given, speaks highly of the advantages possessed by Bombay, in capacious docks, and facilities for ship-building. "Situated, as Bombay is, between the forests of Malabar and Guzerat, she receives supplies of timber with every wind that blows." This writer enumerates many Bombay-built ships, among others the *Wellesley*, carrying seventy-four guns, which did good service in the British navy. The revolution which the navy has undergone, in the change to iron-clads, no longer renders the above remarks applicable. There is no reason, however, why Bombay should not adapt herself to altered circumstances. It is to be hoped that some day more attention will be given to the development of the resources of India, among which are materials available for constructing even iron-clads. The walls which enclosed the old town, or fort, have now been levelled, a proceeding which has added much to the health of the place. Within the last twenty years, the internal appearance of Bombay has undergone a complete transformation. Houses have been pulled down, and handsome edifices erected. The European shops, hotels, and public offices are lofty and imposing. Bombay contains a Cathedral,

The 'Fort.'

Modern
improvement.

Buildings.

Parsi
Munificence.
Sir Jamsetjee
Jejeebhoy.

Commerce.

Interest
taken in Poli-
tics.

Population.

Distribution.

and many places of worship belonging to various per-
suasions. The 'Government House' is a large and
handsome building. The celebrated Parsi merchant,*
knighted by the Queen, and subsequently created a
baronet—a title, which his son, an influential and
leading citizen, at present enjoys, did much by his
munificence to beautify and adorn Bombay. His
works of charity, as well as of public utility were
numerous: hospitals, drinking fountains, &c., are
among them. The members of the Parsi community
in Bombay are the most enterprising and wealthy of
the inhabitants. Bombay is a large commercial em-
porium. From the port is shipped much of the
produce of India, now conveyed thither by rail,
instead of by the tedious mode of transit in the
lumbering hackery carts, drawn by bullocks. Bombay
boasts a handsome Town Hall, for the
transaction of public business, in which many of the
leading inhabitants, European, Hindu, Mohammedan
and Parsi are engaged. The speeches made by them
in the discussion of a very important measure to con-
fer the higher judicial offices on qualified Indians,
introduced into the Supreme Legislative Council, by
Mr. Ilbert, during the Viceroyalty of the Marquis of
Ripon, were characterised by logical argument,
cogent reasoning, and eloquent displays of oratory in
the English language. The population of Bombay
and Colaba, was, according to the census, 1st May,
1849, distributed as follows:—

Jains, Lingahs, and Buddhists	...	1,902
Brahmins	...	6,936
Hindus of other castes	...	289,995
Mussulmans	...	124,155
Parsis	...	114,698
Jews	...	1,132
Native-Christians	...	7,456
Indo-Britons	...	1,333
Indo-Portuguese	...	5,417
Pure Europeans	...	5,088
Sidi, Negro, African	...	889
Other castes	...	7,118
TOTAL	...	566,119

Growth.

Since the date of this census the population has
been steadily increasing. In 1879 the number of
inhabitants was estimated at 644,405. At the present

* Sir Jamsetjee Jejeebhoy. This enterprising citizen of
Bombay commenced life, it is said, in a very humble capacity
but by dint of perseverance and industry, aided by business
talent, he succeeded in amassing a large fortune.

Authorities.
 —
 Stocqueler.

Elephanta. time, though we have not the latest returns as a guide, it is no doubt considerably more. "About five miles eastward from Bombay is a small Island named Elephanta, in which is a remarkable cave, formerly used as an idol-temple. It is eighteen feet high, fifty-five feet long, and as many broad, and is filled with large idols, of which the principal is a closed Trimurti,* or three formed figure, combining Brahma, Vishnu, and Siva.† Near the landing place, leading to the cavern, is a large elephant hewn out of the rock, from which the Portuguese gave the island its present name." A more detailed description of Elephanta will be found among the 'sacred places.' *Silhet* and *Gowhati*, are the principal towns in Assam, the latter in the district of Kamroop. Neither of them are important. They are under the jurisdiction of the Lieut.-Governor of Bengal. *Silhet* is, or was, the headquarters of the eastern division of the Bengal Army. *Gowhati*, which was formerly very unhealthy, has been considerably improved by the British Government. "The number of endowed temples in Assam does not fall short of 160, and in some localities, such as around *Gowhati*, a temple is to be seen on the summit of almost every hill, the sites appearing to have been closed with the particular object of rendering their appearance as picturesque as possible ; but some are now in ruins and totally deserted, and in very few are the services performed at all in accordance with the commands of the founder, or in conformity with the terms of the grant." The writer from whom we have quoted states that

Origin of the name. "the temples in Assam, which are of the greatest celebrity, are those on the *Nelachul* or *Blue Mountain*, near *Gowhati* ; those at *Hajoo*, in northern *Kamroop*, and the *Umanund* temple, situated on a beautiful island in the middle of the *Burhamputra*, opposite *Gowhati*. Besides these, there are others of inferior note, such as those at *Bishonath*, in the *Tezpur* District, and a large number scattered through *Kamroop*. It is a curious fact, however, and one which requires further research being made into it, that scarcely one of the temples now in existence is an original building the majority being rebuilt from the materials which formed the various parts of the primary structures. In each of the temples there is an idol or a group of idols, the worship of which is the great object of all who visit them.

Assam.
Silhet.
Gowhati.

Endowed temples.

Most noted.

Few original.

Principal idols worshipped.

Assamese,
 matters, past
 and present.

* Trimurti from the Sanscrit words, *tiri*, three, and *murat*, a statue, or image, a picture, resemblance, or idol.

† Some consider the figure a triform representation of *Siva* alone,

Gross Superstition.

Common to India.

Their perpetuation by the Brahmans.

Vice.

Nautch girls.

Aspect of Hinduism.

The principal idols in repute, the Kamejpheya, Mahadeb, Gonesha, Kamessur and Seeb,* with a host of other so called gods, before whom the services or pujas are performed, and whose inanimate bodies are daily washed with water and anointed with oil. The farce of presenting offerings of food for the acceptance of the idol, is also gone through with becoming gravity ; but as these are eventually all devoured by the hungry assembly, not much is lost by the commission of this empty ceremony." This farce of feeding the idol is not confined to Assam. Throughout India offerings of food are left before the image, under the sacred pipul, which prove very acceptable to the guardian priest. If this were brought home to the Brahmans, they might, perhaps, argue that the 'holy man' was a purified vessel of transmission to the god. At the great Hindu shrines, such as Som Nath, were kept thousands of dancing girls to assist in the ceremonies of worship. Writing on the same practice, as observed in the temples near Gowhati, the authority we have quoted remarks : " It would be unprofitable and disgusting to our readers to offer a description of all the abominable practices and customs which are daily perpetrated in these *sinks of iniquity*. We therefore shall not attempt it. But it may be remarked, that those exhibitions, which are the most gross and improper, are by far the most attractive, and that the nightly orgies, when lewd songs and obscene dances are the kind of entertainment provided for the assembly, are attended by the greatest numbers, and enjoyed the most. The public women who exhibit themselves at these temples, are bred up to be professional dancers from their very infancy, and having been accustomed from their earliest childhood to witness these scenes of depravity and vice, it is not to be wondered at that a constant supply of these unfortunate creatures is easily procurable, who, from having lost all sense of shame and female modesty, are but too willing to take their part in these degrading and demoralizing rites, which are a disgrace to all connected with them, and a foul blot on the face of Hindu society." The Hindu religion can be properly divided into the 'esoteric,' and the 'exoteric.' In the former we find

* These may represent Kamadeva, the Hindu Cupid, son of Vishnu and Rakmini, and husband of Rati, or Venus ; Mahadeva, or Shiva ; Ganesha, the Janus of the Hindus, and the god of wisdom, represented with an elephant's head, and attended by a rat. His parents were Mahadeva, and a daughter of Himalaya. Seeb is, perhaps, Siva, or Shiva. But this is mere conjecture.

Brahmanic
Interpreta-
tion.

Cause of the
degradation
of Hindus.

'Caste' an
enemy to
progress.
Attempts
at reform.

Guru Sikra.
Elevation.

Dilwara.

Account of
the Jains,
their tenets,
and practice.

noble conceptions of the Deity; in the latter, a hideous melange of absurdity, and gross impurity. The Brahmanas, the leaders of religious thought, are well content with a condition of things, which they have brought about, or, at least done their best to perpetuate. They reserve to themselves the privilege of interpreting, and making interpolations in the sacred books hidden from the vulgar gaze, which they expound, as suits their purpose. We doubt not that some of them smile at the fanaticism and superstition of the many, but they are wise enough not to seek to make common the knowledge which assures their own superiority. This is the real cause of the abject condition of Hindus. It is to this that can be traced that absence of energy and enterprise in new fields of exertion, which distinguishes them from almost all other people in the world. There is no hope for the regeneration of India, till all the invidious distinctions of 'caste' are finally abolished, and every man can follow the pursuit he chooses, without dread of the 'ban' of excommunication. Movements have, from time to time, been set on foot by Hindus, chafing under their 'bonds', to emancipate themselves from a thralldom which weighs them down, but hitherto, with comparatively little success. We will now glance at a few places, sacred to Hindus, mentioning at the same time those revered by the Mussulmans of India. The student who is desirous of making researches into this interesting subject, so intimately connected with the idiosyncracies of the people, will find ample material in the many accounts extant, of travellers who have visited and described these sacred spots, with the edifices upon them, and the many symbols of esoteric faith which they contain.

The highest summit of Mount Abu at Serohio, in Rajputana is Guru Sikra, 5,000 feet above the sea. Five miles south-west of this summit, in the middle of the mountain, is situated Dilwara, described as a magnificent place of worship of the Jains, * who are

* The Jains constitute a very remarkable sect of Hindus, schismatics from the Brahminical religion, though in social customs, and abstention from animal food, they generally adopt the same regulations. They have among them the distinction of 'caste,'* they abstain from intoxicating liquors, strictly observe the duties of ablution, and practise great mortification as ascetics. By these means they can attain, in their belief, to that state of abstraction, which entitles them to be called Nirvan, when they are regarded as incarnations of the Deity. They worship twenty-four Tirthacars, or deified saints. They

Authorities.

Elphinstone
from Tod's
Rajasthan,
Vol. I. p. 518.

Stocqueler.

* Though, in a note in Burkhardt Barker's translation of the Baital Pachisi it is stated that the Jains, in addition to denying the divine authority of the vedas, disregard the distinction of castes,

The Jains,
Commercial
enterprise.

Prosperity
and decline.

Principal
seats.

Persecution
by the Brah-
mans.

still very numerous, especially in Guzerat, the Rajput country, and Canara; they are generally an opulent and mercantile class, many of them are bankers, and possess a large proportion of the commercial wealth of India. The Jains appear to have originated in the sixth or seventh century of our era; to have become conspicuous in the eighth or ninth century; got to the highest prosperity in the eleventh, and declined after the twelfth. Their principal seats seem to have been in the southern parts of the peninsula, and in Guzerat and the west of Hindustan. They seem never to have had much success in the provinces on the Ganges." The latter were completely under the religious sway of the Brahmans. The latter claim to have been a tolerant sect, but their history proves the contrary. Their persecution of the Jains is one instance. In this respect they do not differ from most other religionists in the world. To keep their ascendancy over the people is

Authorities.

Professor Wilson's Asiatic Researches Vol. XVII, p. 294.

Buchanan's Journey, Vol. III. pp. 19, 70-84, 131, 410.

Professor Wilson's Asiatic Researches Vol. XVII. p. 283.

wait for the advent of other twenty-four wise men, who will appear in the fulness of time. Their teachers in religion are called Gurus, who also profess a knowledge of astronomy and medicine. The Jain physicians before treating their patients consult the "Kal Giran," or "Book of Fate." They believe that all disorders originate in the blood, and to the purification of this their efforts are directed. They study for this purpose the properties of herbs and simples. When a virulent and dangerous disorder baffles their skill, the Jain Hakims (physicians), or 'Weid,' as they are called, consult the 'Kal Giran,' and trust to the efficacy of prayer. In cases of small-pox the physicians anoint the body of the patient with sacred chalk, brought from the holy temple of Dwarka (see Dwarka), to which it is supposed to have been brought from the Severga, or heaven of the Hindus. The Jains inculcate charity, and benevolence to men and animals, and it may be said that they generally practise what they teach. Most of the disciples of this sect are Banyans, or traders, and they devote a considerable portion of their wealth to the erection, adornment, and perpetuation of their temples, which for beauty and magnificence are among the finest specimens of Hindu architecture. The great point of difference between the Brahmans and the Jains is that the latter refuse to acknowledge the 'Vedas.' In the 'Baital Pachisi,' or 'Twenty-five tales of a Demon,' a work originally written in Sanscrit, and entitled Vetalapanchavinsati, in eulogy of one of the most famous heroes of the Hindus, Vikramajit (Vikramaditya), King of Oujein, there occurs the following, in relation to the Jains. "The Baital (or demon), said, 'O King! in the country of Gaur there was a city, Barddhaman by name, of which Gunshekhara was King. His minister was a Jain, named Abhaichand, and he had converted the King to the Jain religion by his arguments. He, in consequence, prohibited the worship of Shiva and of Vishnu, and gifts of cows, and of land, and of pinda (balls made of flour or rice, used at Hindu festivals); put an end to gambling and wine-drinking, and would not allow any one to convey bones to the Ganges; and the minister who was charged to see to all these things, proclaimed throughout the city, by

Faith of the
Jains, as given
in the
Baital-Pachisi.

Jain prohibition of the
worship of
Shiva and
Vishnu.

W. Burckhardt Barker,
M. B. A. S.

Barker's
translation.

Brahman aspirations.

Jains.
Sentiments concerning the 'Deity.'

Eternity of matter.

Sakya Muni, Buddhism.

Nirvana.

Sacred places of the Jains.

The Hindu deities give way to human passion.

Jains reverence the cow.

They are kind to all animals.

Drinking wine, and eating flesh prohibited.

the constant care of the Brahmins, and they look forward to the time, when their doctrines, and practice, and rule shall be spread all over India. Then, indeed it will merit the name, once given to it ; "*Ponyabhouni*," or land of righteousness. The Jains, like the Buddhists, regard God as having no providential care for worldly affairs, and taking no active part in their direction. It is not clear whether they hold the same opinions as to the non-existence of the personality, or individuality of God, as those attributed to the Buddhists. The Jains look upon matter as eternal. They worship deified saints but whether retrospectively in reference to their human virtues, or as existing, independently of the Divine pervading essence into which they, according to Sakya Muni or Gotama (a native of Capila, north of Gorakpur,) to whom all Buddhists look as the founder of their religion—are absorbed, is not quite clear ; neither, indeed, is it evident that the *Nirvana*, in the conception of Sakya was not complete annihilation. It will be more convenient in this place to continue the description of the Jain places of worship. That at Dilwara, we have already referred to. Here

sound of drum, that whoever should commit those acts which were forbidden, his property should be confiscated, and he would receive punishment and be sent out of the country. One day the minister said to the King, "Great King, be pleased to hear the decisions (or judgments) of religion. Whoever takes the life of another, loses his own life in the next world; the life and death of one who has been born into this world is not exempt from the penalty of sin ; again and again he is born and dies. Hence it is right for every one who receives birth into this world to practice religion. Behold ! Brahma, Vishnu, and Mahadeo. (Shiva), overpowered by love, anger, avarice, and fascination, have descended to earth in various forms ; but more excellent than all these, a cow, free from enmity, anger, intoxication, rage, avarice, and inordinate affection ; is supporting the people, and those who are her sons ; and solacing the creatures of the earth in many ways, is cherishing them. Hence gods and Munis, (holy men), reverence the cow, and for this reason it is not right to regard the gods. In this world reverence the cow. And it is righteousness to protect beasts and birds, from the elephant to the ant. In this world there is no righteousness greater than this. Those men who increase their own flesh by eating the flesh of other creatures ; in the final period will surely fall into hell. Hence it is right that a man should protect animals. They who do not sympathise with the grief of other creatures, but kill and eat them, their lives will be short in this world, and in the next life they will be born maimed, lame, one-eyed, blind, dwarfed, hump-backed, or deficient in bodily proportions. All such as eat the bodies of beasts and birds will hereafter destroy their own bodies. And from drinking wine and eating flesh great sin arises, and hence both are wrong." It is stated that the King was induced to embrace the Jain religion, according to the precepts of which he henceforth governed—paying no respect to Bramans, Yogis, Sanyasis, or fakirs of any kind.

there are four temples, arranged in the form of a cross. The principal is dedicated to Richabdeo (or Rishoba, the first of the present *Tirthakars*, or Tirtankaras (deified saints),

Objects of worship. "Rishoba is most worshipped in some places." Parasnath and Mahavira, the twenty-third and twenty-fourth of the number, are, however, the objects of the universal worship of the Jains. These are perhaps regarded as the founders of the religion." "They remain in a state of apathetic beatitude, and take no share in the government of the world." The temple to Richabdeo is, "beyond all controversy, the most superb of all the temples in India, and there is not an edifice besides the Taj Mahal that can approach it. The whole of the temple is said to have occupied a period of fourteen years in building, and to have cost eighteen crores of rupees (£18,000,000) besides fifty-six lacs (£560,000) spent in levelling the side of hill on which it is built. The site was formerly occupied by temples dedicated to Siva and Vishnu, and, according to tradition, was purchased by Bimul Sah, a Jain merchant of Anbulwara from the ruler of Sirohi.

Conceptions concerning them.

Architecture of the Jains.

Temple to Richabdeos.

Site.

How obtained.

The price of the ground, requisite, amounted to the silver that covered it. An equestrian statue of the founder stands before the temple. A pagoda, in the centre of the Court, forming the outer part of the building, contains a colossal statue, composed of an alloy of several metals, of the deified coryphaeus of the Jains. "The second temple, dedicated to Nemni Nath, appears from an inscription on it, to have been founded in 1236; the two other temples are of later date, being not quite 400 years old, and are much inferior to the former two. All have symptoms of decay. One of the most singular circumstances concerning these extraordinary buildings is, that the vast quantities of marble of which they are constructed, must have been brought from a distance, there being none on the mountain."

Description of temples.

Materials of construction.

Marble.

There exist the remains of a Jain temple outside the city of Ajmere. On the rocky hill on which the fortress of Chittorgarh, in Mewar (Rajputana), is built, there is a curious Jain pillar, erected in A. D. 896. At Dutteah, in Bundelcund, three or four miles from the town, is a curious cluster of temples of the Jains. There are several also near in Guzerat, where "those singular religionist are rather numerous, especially in the peninsula, where there is scarcely a village of any size which has not several of their families; and their innumerable beautiful

Jain Pillar.

Temples in Bundelcund. Guzerat.

Authorities.

Major de la Maine.
Transactions of the Royal Asiatic Society. Vol. I. p. 424.
Professor Wilson's Asiatic Researches, Vol. XVII p. 248.
Ibid. p. 270.
Tod's Rajasthan,

Thornton.

	temples, shrines, and monastic establishments on the mountains of Geernar and Palithana, are amongst the most interesting architectural works in India."	<i>Authorities.</i> —
Jessulmeer. Antiquity of Jain temples.	In the town of Jessulmere there are three Jain temples of great antiquity. They are built of stone, elaborately carved, and surmounted by gilt spires, towering over the adjacent buildings. In Kaira, in the Bombay Presidency, there is a community of Jains.	
Kaira, Jain, sacred buildings.	"Near the centre of the town are a large Jain temple and school, the former consisting of many apartments, some of them raised, and approachable only by ascending flights of stairs; some on the ground floor, and some underground. In this building is some fine carving in dark-coloured wood. There is also a subterraneous Jain temple, containing, seated on an altar, four white marble statues of characters considered by the worshippers as sacred.	
Subterraneous temple.	"These characters are probably Rishobo, Parasnath, and Mahavira, and perhaps Nemninath."	Heber.
Statues.	Bishop Heber describes a temple, according to his informant, built by the Jains, which he visited at Kanjra, a small town on the route from Neemuch to Baroda. The temple, which is large, "is of very complicated and extensive plan, covered with numerous domes and pyramids, divided into a great number of apartments, roofed with stone, crowded with images, and profusely embellished with rich and elaborate carvings."	Thornton.
Kanjra. Description of Jain temple.	Kanjra was formerly a place of considerable wealth and trade conducted by Jain merchants, who were all ruined or driven away by Mahratta freebooters. In the middle of the <i>pettah</i> , or native town in Masulipatam, Madras, there are placed erect, at a spot where two principal streets cross each other, thirty-three large slabs, arranged in a circular form. "They are formed of a compact limestone, covered with numerous figures, in basso, and alto relievo, of the most exquisite execution. The delicate skill and taste displayed in the figures, their anatomical correctness, and the nature and freedom in their positions and attitudes, are said to rival the highest efforts of Italian genius. They were brought from the ruins of a pagoda about seven miles from this town; and some, at least, of the sculptured subjects are conjectured to be representations of the Jain tribes." We have already mentioned Guzerat as noted for temples constructed by the Jains. In Kattywar one of the provinces of that country is Satranja, a mountain sacred to Adinath, the deified priest of the Jains. Its summit, which is very extensive, and "surmounted by numerous steep peaks, is crowded with temples, shrines, images, and Viharas or monastic retreats, connected with the	
Former importance of Kanjra.		
Remarkable remains of Jain art at Masulipatam.		
Jain sacred edifices at Satranja.		

Religious
liberality of
the Jains.

Palithana.
Its anti-
quity.

Pariapatam.
Sravana
Belgula.

Image of
a Jain. Jain
Teacher.
Description.

The Jains
a charitable
and well-con-
ducted people

Dispersion
of the Jains.

Religious
tolerance in
British rule.

belief of the Jains." "As an instance of the liberal endowments and offerings made to this divinity (Adinath), it is mentioned that lately a rich banker of Ahmedabad presented a crown of massive gold, studded with sapphires, and of the estimated value of 3,500l." At the eastern base of Satrunja is the town of Palithana, noted for the many relics of antiquity of various eras which it contains. In Pariapatam in Mysore there is a Jain temple, and Sravana Belgula, in the same country is "one of the few places in which the Jain tenets and worship, formerly so prevalent over India, continue to hold their place. Here is a colossal image of Gomuta Raya, one of the great pastors or coryphæi of the Jains, being regarded by them as deified on account of his merits. The statue represents the personage naked; it is of very massive proportions, being seventy feet three inches in height, and consisting of one solid stone. Hence it is supposed to have been formed by hewing away the original mass of rock, until the statue alone remained. Though the Jains have been nearly exterminated in this part of India, by the persecution of the Brahmans, the votaries of their faith in other quarters regard this place with high reverence, and lately an opulent Jain merchant of Seringapatam evinced his devotion by the construction here of a fine tank." With "Sravana Belgula," we conclude this notice of the places sacred to the followers of the Jain religion. Though obscured by many superstitious the faith of these religionists inculcates, as we have seen, the practice of self-denial and charity. Their worship of saints does not exceed the devotion paid to these by many in Roman Catholic countries. The founders of their religion refused to recognize the arrogant, and false pretensions of the Brahmans, hence the Jains have been subject to constant persecution at the hands of the latter. They were never sufficiently strong to overcome this, though at one time the doctrines they taught had considerable influence. As in the case of the Buddhists these religionists were forced to succumb to the superior number of their adversaries; none of them would be allowed to openly profess their tenets, or to keep their sacred places, were the Brahmans ever again to attain to supremacy. Among the advantages of British rule in India, not the least is the freedom of conscience it permits to the millions under its sway.

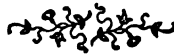
We must defer to subsequent chapters a notice of the other sacred spots in India, revered by "Orthodox Hindus," "Sikhs," "Buddhists," and "Mussulmans." Through an inadvertence, which

Authorities.

Thornton.

we leave to the indulgence of the reader, we omitted to notice after Assam, the principal towns in the North-West of India, and of British Burmah. With a brief account of one or two of these the next chapter will commence.

Authorities.
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INTRODUCTORY CHAPTER VIII.

Allahabad.

The Fort.

Massacre at
Allahabad.

Mutiny of
sepoys.

Atrocities
committed
by rebel na-
tives.

Allahabad—Is the chief town in the District of the same name. It is situated at the confluence of the Ganges and Jumna Rivers, and is a station for the great railway-line from Bombay. The Fort has been described as—"a bastioned quinquangle; the ancient walls with semicircular bastions face the two streams, the land side is quite regular, and consists of two bastions, and a half bastion with three ravelins." "It has been a very noble castle, but has suffered in its external appearance as much as it has probably gained in strength by the modernization which it has undergone from its present masters, its lofty towers being pruned down into bastions and cavaliers, and its high stone ramparts topped with turf parapets, and obscured by a green sloping glacis. It is still, however, a striking place; and its principal gate, surmounted by a dome with a wide hall beneath, surrounded by arcades and galleries, and ornamented with rude but glowing paintings, is the noblest entrance I ever saw to a place of arms."

Allahabad was the scene of an atrocious massacre of Europeans during the mutiny, by devils in human shape. It took place on the 5th of June 1857. The cowardly act is thus related by a contemporary writer; "The 37th regiment stationed at Allahabad professed the greatest attachment to their officers, and boasted of their loyalty to such a degree, that the officers were lulled into entire confidence in their fidelity. Alas! while the officers were quietly at mess, the mutineers sounded an alarm; and on the officers rushing out on parade, (thinking that same disturbance had arisen amongst the villagers), the rebels commenced the massacre. Nine poor little ensigns doing duty with the regiment were bayoneted to death in the mess-room; eight other officers were shot. Besides these, many merchants and others were most cruelly butchered. In all, 50 Europeans fell that night by the hands of the murderous sepoys. The Treasury was plundered, the prisoners released from jail, and the work of destruction commenced. The whole station was destroyed, house after house plundered and fired." One writer says: "At Allahabad they skinned little white children alive, chopped off their hands and then roasted them. The men were struck down, and the treatment the poor women received, and the manner in which they were murdered, are too dreadful to

Authorities.

Von Orlich.

Heber.

Contempo-
rary writers.

Cowardly
and blood-
thirsty con-
duct of In-
dians.

Their base
ingratitude.

Allahabad, a
sacred spot.

relate. "These atrocities were not committed by the native soldiery alone, "the mob, and outthroats rose with them. They burnt one whole family from grandfather to grandchildren alive. Others they killed by inches, cutting off the nose, then the ears then fingers, then toes, &c., and children they killed—little innocent babes—before the mother's eyes, and then killed her." These are only incidents in the Mutiny, characteristic of native feeling and conduct throughout India. Nothing that can be urged by apologists regarding the justly reprehensible manner of Europeans in India at that time towards the natives, can extenuate in the slightest degree the cowardly and blood-thirsty conduct of the Indian rebels during the Mutiny. It is a mistake to suppose that the effects of Indian hatred and fanaticism, instigated and fanned into a flame by religious teachers, were felt only by those Europeans, the natives looked upon as the authors of real, or fancied wrongs. The miscreants murdered, with the most revolting cruelty, those English men and women by whom they had invariably been treated with the greatest consideration and kindness. Though a quarter of a century has passed away since the 'terrible mutiny,' and it is to be hoped that different feelings have since been engendered between Europeans and Indians, the deeds which characterised native cowardice, treachery, and cruelty can never be effaced from the remembrance of Englishmen. English rule will be strict, yet just. Never, again will the authorities trust to appearances, which they know to be deceptive. Allahabad, the scene of murder, is associated too in the Hindu mind with their sacred traditions. "The confluence of the Ganga and Jamuna (Ganges and Jumna) at Prayaga, (the former, and Hindu name of Allahabad) is called Triveni by the Puranics, because three rivers are supposed to meet there; but the third is by no means obvious to the sight. It is the famous Sarasvati, which comes out of the hills to the west of the Jamuna, passes close to Thanesar, loses itself in the great sandy desert, and re-appears at Prayag, humbly oozing from one of the towers of the fort as if ashamed of herself. Indeed she may blush at her own imprudence, for she is the goddess of learning and knowledge, and was then coming down the country with a book in her hand, when she entered the sandy desert, and was unexpectedly assailed by numerous demons with frightful countenances, making a dreadful noise. Ashamed of her own want of forethought, she sank into the ground, and re-appeared at Prayaga, or Allahabad. The actual place

Col. Wilford.

Descripti on
of place of
pilgrimage.

of the confluence of the Jumna and the Ganges is close to the walls of the fort. Here resort crowds of pilgrims of both sexes to undergo purification in the sacred waters. Salvation was assured to those who sacrificed the relives by drowning. The description of the scene when the devotees congregated, in the middle of December, more than fifty years ago, will serve for the present time, as it was equally true for hundred of years that have passed. "It was a religious fair and took place on the very spot of the confluence of the two streams. There did not seem to be anything sold; bathing and praying were the great occupations. A great number of platforms, about eight or ten feet square, with long legs to them, stood in the water; they had canopies above them, and were as booths in English fairs, for in them people frequently sat as if to rest themselves after having waded through the river to reach them.

Authorities.

Skinner.

The city.

'Serai' of
Khusru.

The Brahmans, however, seemed to be the peculiar masters of each, for they never removed from their seats; occupying the centre, with their rosaries in their hands, they remained at their posts to administer to the spiritual wants of those who visited them. It was a very pretty scene; the women had their holiday clothes on, and shone in rosy scarfs among the crowd." Allahabad is situated west of the fort, along the Jumna. "The city is small, with very poor houses and narrow irregular streets, and confined to the banks of the Jumna." The "Serai" of Khusru, the eldest son of Jehangir, the object of his father's jealousy and hate, and who met with his death in a very suspicious manner, is one of the finest structures in Allahabad. "It is a fine quadrangle surrounded by an embattled wall, along the inside of which are a series of lodges for the gratuitous reception of travellers. Adjoining is a garden or pleasure-ground, containing some fine old mango-trees, and three mansoleums, in a rich, magnificent, yet solemn style of architecture. Heber states that they were raised over two princes and a princess of the imperial family, but does not specify their names. In the middle of the fort stands an antique stone column popularly styled *Gada*, or Club of Bhim Sen, a hero who figures in the romantic legends of Hindustan. It is mentioned by Tieffenthaler as standing in his time; was pulled down during some alterations made in the fort in 1798, and has lately been replaced. The length is forty-two feet seven inches; the shape nearly cylindrical, yet slightly tapering, the lower diameter being three feet two and a quarter inches. It bears two Sanskrit inscriptions of

Heber.

Thornton.

Club of
Bhim Sen.

Subterranean temple.	considerable length; but notwithstanding the endeavours of Prinsep, Troyer, and Mill, no certain conclusion can be drawn as to their date. Below the fort is a subterranean temple, entered by a long passage sloping downwards. Its shape is square, and the roof supported by pillars; in the middle is a linga, or phallic emblem, and at one end a dead forked tree, continually watered with great care by the attendant priests, who maintain that it still retains its sap and vitality; but Tieffenthaler describes it as leafless in his time, a century ago. The place is a close, loathsome den, rendered more hideous by obscene and monstrous figures of Mahadeva, Ganesh, and other objects of worship; and is damp from water trickling from its rocky walls. This insignificant moisture is alleged by the superstitious to be the outlet of the river Sarasvati, which is lost in the sands near Thannesar in Sirhind, upwards of 400 miles to the north-west.	Authorities. —
Phallic worship.	The fort was built by Akbar, who changed the name of the city ' <i>Prayag</i> ,' or as first authentically mentioned, by Baber, ' <i>Piag</i> ' to Allahabad, or the 'City of God.' "The walls and citadels of Agra and Allahabad much surpass the rest (Akbar's military works): they are lofty curtains and towers of cut stone, with deep ditches, and ornamented, in the Indian way, with turrets, domes, and battlements; each of the gateways being a stately edifice that would make a suitable entrance to a royal palace."	Elphinstone.
Foundation of the fort.	The arsenal in the fort is a place of great strength, and is said to be impregnable to any force which natives could bring against it. To the north-west of the fort is situated the military cantonment, in a very picturesque part of the country, abounding in trees. The European houses require no description. They are built in compounds, adorned with shrubs, and such flowers as grow here. The "Railway" has much increased the prosperity and importance of Allahabad. There are handsome shops, or rather stores; and hotels, where the traveller can enjoy comfort, and repose. The reader, whose lot it may be to reside in India, might chose much worse quarters, than those to be found in Allahabad, whether his vocation be 'Civil,' or 'Military.' The population is about 144,000.	
Arsenal.		
European houses.	As a residence, however, we should prefer Lucknow. This city, the Capital of Oudh, "is situate on the right or south-west side of the Goomtee, which is navigable upwards for many miles above the town, and downwards through its whole course to its confluence with the Ganges." Tradition ascribes the	
Population.		
Lucknow.		
Traditionary account.		

foundation of Lucknow to Lakshmana, the brother of Rama, whose wonderful story in the "Ramayana," forms the sacred theme of every Hindu in the north-west of India. This portion, which is the native town, is now poor, and mean. The houses are mostly of mud, and plaster. There are a few of brick. To the right and left of the ancient site, building of a better style is carried on. The view of the whole, from a distance, a little elevated, is not unpleasing. The effect made on the observer by many Indian villages and towns, is not by any means so disagreeable as from the description the reader may be induced to suppose. There is a certain air of strangeness to be found, nowhere, of its peculiar kind, except in India, about the very poverty and squalor of the dwellings, which do not strike the observer as incongruous, but rather as adding to the picturesqueness of the whole scene. There is generally one long straggling street, lined by houses, in the lowest part of which, seated in the native fashion, sits the banayan or shop-keeper surrounded by the grain and fruit he sells. The cloth-merchant has shelves and cases, in which he keeps his stock, but, in like manner open to the street, are samples to tempt the purchaser's eye. Of course we do not refer to cities of pretension and well-to-do; the so-called bazaars of which have often wide and spacious thoroughfares. From the principal street of the native town, branch off, right and left, the others. Those plying the same handicraft congregate together. Such are the goldsmiths, the workers in tin, those who deal in brass, and earthenware utensils. At the extremity of the city may be seen the dyers, engaged in spreading out to dry the cloths, to which they have imparted a green, red, or amber tint. In some cities, where native manufactures are not quite dead, the weavers, in primitive fashion, are at work on muslin, or more substantial fabrics, through the borders of which they pass the gold and silver thread, the twisting which forms another industry, for which, with other towns, as Poonah, was once noted. The humble mochis, or shoe-makers, also dwell together in the poorest quarters of the 'town.' The towns, if Mussulman, will boast a 'mosque,' and if Hindus predominate, certainly several 'temples,' small, or large. Then, about the centre of the principal street, we are sure to find a sacred tree, with a square, raised platform of mud, at its base, where is some image of a god, or stone smeared with *koli* red. Near the tree is perhaps a quaint little temple, square, with circular dome, or

Environs of
Lucknow.

obelisked spire, surmounted by a flag. The stranger, not curious in the habits and customs of people, whose adherence to them has lasted for centuries, will turn away with a feeling of relief, to the ever varying charms of the landscape, that, at all events, the environs of Lucknow present to his view. Amid these the European cantonment is pleasantly situated. Many-tinted foliage of the trees, the grassy plains, smooth as lawns, the bright coloured flowers, and songs of birds are enjoyable enough, but never more so than in the early dawn. Then, before the sun's rays are too hot, when the air is fresh, the rider or the pedestrain may echo the beautiful words of Milton's Eve : " Sweet is the breath of morn, her rising sweet, with charm of earliest birds; pleasant the sun. When first on this delightful land he spreads his orient beams, on herb, tree, fruit, and flower, glistening with dew." There is now a handsome bridge over the Goomtee, on the right bank of which river is the residence formerly occupied by the deposed king. A mosque, built by Aurungzebe, on an eminence, is said to occupy the site of the ancient stronghold of the city. "The part of the city most interesting to a stranger is remote from the palace, being separated from it by the ancient and original city, to the north-west of which it is situate. This north-western quarter is stated to have been principally built by Asof-ud-doulah, Nawab Vizier, from 1775 to 1797. Its great ornament is the splendid Imambarah, which, according to its representation in Salt's beautiful view, can scarcely be surpassed in the light and elegant style of architecture. Lord Valentia observes respecting it "the Imambarah, the mosque attached to it, and the gateways that lead to it, are beautiful specimens of this architecture (light elegant, but fantastic). From the brilliant white of the composition, and the minute delicacy of the workmanship, an enthusiast might suppose that genū had been the artificers ;" and Heber, a critic of high authority on such subjects, observes, I have never seen an architectural view which pleased me more, from its richness and variety, as well as the proportions and general good taste of its principal features. It opens in the Hasanabad, a broad street running nearly from south-east to north-west, and parallel to the river. At no great distance is a large mosque, commenced by Saadat Ali,* and at his death left unfinished. Three or four miles

Milton, (*Paradise Lost*).

Thornton.

Imambarah.

Mosque of
Saadat Ali.

* Saadat Ali was Nawab Vazir, and ruled in Oudh from 1798 to 1814.

Constantia. south-east of the town, and near the right bank of the river, is Constantia, " a strange fantastical building, of every species of architecture, and adorned with minute stucco fretwork, enormous lions with lamps, instead of eyes, mandarins and ladies with shaking heads, and all the gods and goddesses of the heathen mythology." It was built at an enormous expense by an eccentric French adventurer, named Claude Martin, who arrived in India a private soldier, and died a Major-General, in possession of property to the amount of several hundred thousand pounds. His body is deposited in a sarcophagus in one of the lower apartments. Martin had been bred a Romanist, but appears to have retained little of his early creed. A large share, however, of his vast wealth was devoted to charitable purposes, and a college, called after the founder " La Martiniere," preserves his memory at the place where his fortune was accumulated and his eccentricities indulged."

Claude Martin.

' La Martiniere.

Oudh Taluqdars.

Agriculture exhibition.

Speech of Sir George Couper.

Oudhrice.

Some of the Oudh taluqdars, or landed proprietors have residences at Lucknow. The writer was present when Sir George Couper, the Lieutenant-Governor of Oudh, and the N.-W. Provinces, addressed the Taluqdars assembled at the Agricultural exhibition held in Lucknow. The representative of the Queen-Empress, in these parts, was seated on a kind of throne, having on his left Sir Drighbijhai Singh (we trust to memory for the spelling), K. C. S. I., an old man, since dead, whose loyalty during a trying crisis had gained for him the honour of Knighthood. Sir George Couper delivered a lengthy speech to the assembled agriculturists, urging them to adopt the best means for improving the soil, and especially recommending increased attention to irrigation works. The Lient.-Governor alluded to a notion which appeared to prevail among these taluqdars, *viz.*, that every improvement made on their lands would only subject them to increased taxation from the assessment officers, and took the opportunity to disavow on the part of the Government, any such intention. The speech was afterwards read in Urdu by Major Erskine, the Chief Secretary. Prizes of various values were distributed to the successful competitors, whose samples of produce were displayed in the building. We noticed some fine specimens of rice, for which Oudh is justly celebrated among the various grains and agricultural produce of the country. The exhibition appears to excite considerable interest. The assembly presented a very gorgeous appearance, the taluqdars,

wearing a variety of headdress, from gold crowns, to turbans gaudy with colour and tinsel, while some were quite plain and distinguished only by their snowy whiteness. A few wore the fez, with gold tassel. They sat, with perfect gravity during the delivery of the speech, which they discussed afterwards with much animation. The majority did not appear to relish the proposal to lay out capital on land improvements. They are content, as long as they can, to receive their incomes without much trouble. These, unless the taluqdar have extravagant tastes, amply suffice. All these cultivators of the soil appeared well to do. A great number, indeed, do not take any active part themselves, but let out their lands. The Oudh taluqdars, are on the whole a fine body of men, Hindus, and Mussulmans. What cannot fail to strike an Englishman is the absence of energy and business habits among these people. For a considerable portion of the day the proprietor of a great house holds a kind of *darbar* of his friends and retainers, and hours are consumed in chat, jest, and storytelling. One of the most enlightened Mussulman taluqdars in Oudh is Raja Amir Hosein Khan—or was in 1881. This nobleman is distinguished for his charity, and munificence in the cause of education, to forward which he has contributed considerable sums. The rich taluqdars keep carriages, and good horses—some of them elephants and camels. The palaces of the Kings of Oudh occupied a considerable extent of ground. The zenana, for the ladies of the family, is a handsome building. The ‘Darbars’ of the Lieutenant-Governor are generally held in the palace at Lucknow. On the occasion to which we have referred above, Sir George Couper received the English officials, and the native notabilities, and, in the evening (31st December 1881), there was a display of fire-works in the Kaiserbagh, or King’s garden, which was lit up with variegated lamps. The place, which consists of a number of terraces, with fountains in the middle, was crowded with the inhabitants, who evidently enjoyed the display. Raja Amir Hosein Khan is the President of an Indian Political Society, which has for its object the discussion of matters of interest for Oudh, specially in connection with the relations between the Government and the taluqdars, and with those between the latter and their tenants. This society is called the “Anjuman-i-Hind.” We may notice, here, that landlords in Oudh are called *ta’alluqdars*, which signifies holders of *ta’alluks*, manors, or lordships; the word *ra’aya* is applied to the tenants. The latter is well

Disinclination to improve land.

Habits of the taluqdars.

Raja Amir Hosein Khan.

Palaces of Kings of Oudh. The Zenana.

Fire-works.

Anjuman-i-Hind.

Terms applied to landlords and other tenants in Oudh.

known, under its corrupted form *ryots*. *Riayat* properly means protecting, kindness, favour, &c. These are all Arabic words. The terms, *Zamin*; earth, &c., and *Zamindar*, a land-lord, are used in Bengal, and in some other parts of India. They are Persian. On the tops of gateways, and on the facades of principal buildings in Lucknow, we noticed figures of fish. These among the Mussulmans denote dignity. In Persia they are called, *mahi* (fish)—*maratib* (honour, dignity). The privilege of using the symbols is specially conferred on princes and great nobles. They consist of the figure of a fish, with other insignia (two balls), carried as ensigns upon elephants. At Lucknow, however, we noticed simply two fish curving towards each other. ~~We were unable to ascertain the origin of this symbol.~~ Fish are mentioned as playing an important part in the sacred books of many religions. The following is given, under the term *Machchh*, the Sanscrit name for fish, by Shakspear; "the name of the first avator (divine descent, or incarnation), when Vishnu appeared in the shape of the small fish *Saphari*, to Satyavrata, or Hayagriva, to warn him of the general deluge, and desire him to place the four *Vedas* in the boat which he, Vishnu, would preserve, the fish was first taken up by Hayagriva in his hands when bathing, being then the size of a Puthi, but it grew too large for being contained in a tank, river, &c., and was carried to the sea, where, afterwards, it supported the ark with its horn." Satyavrata is said to have lived about 3,000 years before Christ. In concluding this description of Lucknow we cannot refrain from relating, from contemporary accounts, some of the incidents with which the town will ever be connected in the remembrance of the mutiny. The inhuman butchery had taken place at Cawnpore. Brigadier General Havelock left Allahabad on the evening of the 7th of July 1857 to relieve the station, one of the largest cantonments in the rural district. The garrison consisted of three native infantry regiments (the 1st, 53rd, and 56th), one native cavalry corps (the 2nd), and about 50 European artillery with seven guns. The commander of the station, Sir Hugh Wheeler had noticed a spirit of disaffection among the native troops, as early as the middle of May. Fearing an outbreak he placed the hospital in a state of defence. He intrenched it, armed it with all the guns of the battery, and removed thither the women and children. The General applied to the infamous Nana Sahib, Raja of Bithoor, who pretended to be friendly to the English, for succour in case of emergency. Nana Sahib sent a

Authorities.

In Bengal.

Fish emblem.
Persian.

Mussalman.

Hindu.
The first
Avatar of
Vishnu.

The mutiny.

Cawnpore.

Sir Hugh
Wheeler.

'Nana Sahib'.

Shakspear's
Hindustani
Dictionary.

Contemporary
Accounts.

Base treach-
ery of 'Nana.'

Sufferings
of the En-
glish garri-
son.

Capitula-
tion of the
garrison.

force of 200 cavalry and 400 infantry, with two guns, to guard the treasury. On the 5th of June, these troops commenced to attack the intrenchment. The Nana, arriving, headed them in person. It is said that, on the 11th, these treacherous scoundrels played upon the barracks "with three mortars, two 24-pounders, three 18-pounders, one or two 12-pounders, about the same number of 9-pounders, and one 6-pounder" The fire was very destructive, the shots bringing down entire pillars of the verandahs, and penetrating the masonry walls of the Hospital barracks. The sufferings of the garrison soon became intense, from the excessive heat, and want of food and water. "We had but one available well, in the middle of the intrenchment, and the enemy kept up their fire so incessantly, that it was as much as giving a man's life-blood to go and draw a bucket of water." The rebels, however, ceased their fire at night, thus enabling water to be drawn. The supplies of animal food were soon exhausted, and dall and chappatties formed the scanty sustenance of the besieged. A survivor thus wrote: "Altogether the distress was so great, that none could offer a word of consolation to his friend, or attempt to administer to the wants of each other. I have seen the dead bodies of officers, and tenderly brought up young ladies of rank (colonels' and captains' daughters) put out here in the verandah amongst the ruins, to await the time when the fatigue party usually went round to carry the dead to the well; for there was scarcely room to shelter the living. The buildings were so riddled that every safe corner available was considered a great object." During this time the soldiers made several sorties, in which they slew a great number of their cowardly foes. The latter, though so many, were afraid to risk a hand to hand encounter with the British troops. They at last resorted to shelling, and thus set fire to the hospital. They chose this as the moment for attack, but were repulsed with heavy loss. The garrison was at length forced to surrender from famine. Before the capitulation "Nana Sahib sent Mrs. Greenway, an aged European lady, who had been captured by the rebels, into the trenches with a note to the effect that all soldiers and Europeans who had nothing to do with Lord Dalhousie's Government and would lay down their arms, should be sent safely to Allahabad." The Nana was to take possession of the place with all the military stores. He undertook in an agreement drawn up in writing which he signed, and ratified by a solemn oath, to provide boats, and permit every

Authorised

Perfidy and
cruelty, of
'Nana'

individual in the intrenchment to proceed to Allahabad unmolested. How he kept his word is well known. Volley after volley was fired on the boats, crossing the river. The few passengers who succeeded in reaching the opposite shore were hacked to pieces by the 17th Native Infantry, waiting for their arrival.

Authorities.

The Massa-
cre.

Some of the women and children, most of them wounded, thirty-five in number, which with other prisoners in the Nana's hands, amounted altogether to 150, were taken, and confined in close custody in the city. Mr. Shepherd, who survived the massacre, says: "It is reported that the lives of the poor women were spared by the Nana from bad motives, and that he appointed a wicked old hag to persuade the helpless creatures to yield to his wishes. This message, I learn, was conveyed to the women with great art, accompanied by threats and hopes; but was received with great indignation, and a firm resolution to die, or kill each other with their own teeth, if any forcible means were employed to dishonour them." After Nana Sabib's forces had been defeated at Futteypur, some Mahajuns (merchants) and Babus (gentlemen of the city) fell under the suspicion of conveying letters from the European women to distant stations. "It was therefore resolved (by the blood-thirsty miscreant) that the said spies, together with all the women and children, as also the few gentlemen whose lives had been spared (said to be six in number), should all be put to death, and that the Babus of the city, every person who could read or write English, should have their right hands and noses cut off. The first order was carried out immediately—*i. e.*, on the evening of the 15th of July. "The native spies were first put to the sword," says Mr. Shepherd, "and after them the gentlemen, who were brought from the out-buildings in which they were confined, and shot with bullets thereafter. The poor females were ordered to come out, but neither threats or persuasions could induce them to do so; they laid hold of each other by dozens, and clung so close, that it was impossible to separate them, or drag them out of the building. The troopers, therefore, brought muskets, and after firing a great many shots from the doors, windows, &c., rushed in with swords and bayonets. Some of the helpless creatures, in their agony, fell down at the feet of their murderers, clasped their legs, and begged of them in the most pitiful manner, to spare their lives, but to

Mr. Shep-
herd.

no purpose. The fearful deed was done, most deliberately and completely, in the midst of the most dreadful shrieks and cries of the victims. There were between 140 and 150 souls, including children, and from a little before sunset till candle light was occupied in completing the dreadful deed. The doors of the building were then locked for the night, and the murderers went to their homes. Next morning it was found, on opening the doors, that some ten or fifteen females, with a few of the children, had managed to escape from death, by falling and hiding under the murdered bodies of their fellow prisoners. Fresh orders were therefore sent to murder them also; but the survivors, not being able to bear the idea of being cut down, rushed out into the compound, and seeing a well there, threw themselves into it without hesitation, thus putting a period to lives which it was impossible for them to save. The dead bodies of those murdered on the preceding evening were then ordered to be thrown into the same well, and jallads (literally, executioners, those who flay the skin, from jalad, skin) were employed to drag them away like dogs." We have mentioned that General Havelock had marched to relieve Cawnpore. The dastardly rebels were no sooner aware of this, than they blew up the magazine and evacuated the place. The troops, who had easily put to flight such bodies of the cowardly natives whom they met in arms, were horrified when they entered, too late to save, the scene of cruelty and perfidy. "Traces of the most wanton devastation met the eye at every step. In a native house where the women had been confined, tresses of hair, children's shoes, articles of female wear, broad hats and bonnets, books, and such like things lay scattered all about the room. There were marks of bullets and sword cuts on the walls not high up, as if men had fought, but low down, and about the corners, where the poor crouching creatures had been cut down." What wonder if, when Havelock's men, as they marched from this devil's scene to the relief of Lucknow, cut down every rebel they met. The petty rajas, and landholders of Oudh, with few exceptions, were temporising while they watched the course of events. They were prepared to fight, and massacre the Europeans, if fortune had proved adverse to the latter, or equally to congratulate them, and pretend allegiance, if the English proved successful. Great reliance was placed on the gallant Outram, and, when the latter succeeded in uniting his forces with those of Havelock—though the total number of English soldiers was only 3,000! and they had to

Scene at
Cawnpore
after the
flight of the
rebels.

Sentiment
of Oudh taluqdars.

Small number
of the
English.

The Relief
of Lucknow.

Generals
Havelock
and Outram.

Forces at
their disposal.

Mungarwar
Alumbagh.

Account of
the British
march.

General
Havelock enters
the city.

Indians
fight well
behind walls.

make a three, or four days' march through a country swarming with hostile troops before they could even attempt the actual object of their journey—it was felt that no native soldiers would be able to withstand British pluck and endurance. We must hurry over the memorable relief of Lucknow, a feat which conferred everlasting glory on British arms. The English troops, Havelock in command, and Outram, as a volunteer, crossed the Ganges from Cawnpore on the 19th of September, with one brigade, under General Neill, consisting of the 5th Fusiliers, the 84th, detachments of the 64th, and the Madras Fusiliers, and another, under Colonel Hamilton, composed of the 78th, 90th, and Sikh regiment of Ferozepur. Besides these there were three batteries of artillery, and a small body of cavalry, volunteers and irregulars. The enemy after a feeble attempt to resist the crossing, which was effected without loss under cover of the 24-pounders, retired to his fortified position at Mungarwar. At Alumbagh, a large house, with a high wall all round, and an inclosure of about 500 yards square, the enemy had a formidable intrenchment. This place, a country residence of the princes of Oudh, is about three miles from Lucknow, on the Cawnpore side. On the present occasion it was defended by 50 pieces of cannon. The enemy were driven from Alumbagh, which was maintained by a party of the 64th foot, under Major Sibley, under whose protection were left the sick, the wounded, and the baggage. "Betwixt Alumbagh and Lucknow is an extensive plain, traversed by a wide canal, Havelock, with the main body of the force, crossed this by a bridge, which the enemy, hanging close upon our rear, immediately destroyed, occupying our position on the bank of the canal, so as to divide the two portions of our force from each other. This bridge crossed, the army was able to catch the sound of firing at Lucknow. Immediately the 24-pounders pealed forth a royal salute, to cheer the hearts of their comrades, now proving beyond a doubt that they were still holding out. Our troops dashed on, and the fight was desperate. Nearly a day was occupied by General Havelock in forcing his way to the Residency through the city. The resistance was determined, and the casualties very severe. Havelock had to make his way through gardens, small bazaars, knots of houses, and other inclosed places. The enemy fought as Asiatics always fight—behind stone walls. The bullets literally rained upon the advancing force, and that single movement cost 460 men. Sixteen officers of the 90th were

Forces with
Havelock in
Lucknow.

Superior
numbers of
the enemy.

Description
of the rescue
of the En-
glish garri-
son.

killed or placed *hors de combat*, and almost all the superior officers of the 5th Fusiliers. There was some hard fighting before the relieving force reached the inclosures, and the total number of soldiers disabled cannot be fixed at less than 700. On reaching the Residency, Havelock was still fired on by the enemy from batteries recently thrown up, and which required to be stormed in succession, and were carried at the point of the bayonet. Here fell General Neill with many other gallant officers. Havelock reached Lucknow with 2,800 men, in all. Of these nearly 600 had been disabled; about as many more had been left at Alumbagh—so that when joined by the Residency garrison, about 1,000 strong, he had scarcely his original number, to meet a force of above 50,000 in the field against him. Outram remained at the Residency with 1,500 men, levelling the various buildings which hemmed and commanded them, while Havelock operated outside. For a time the force was separated into three, Havelock being cut off from all communication with Outram.

Luckily they were soon reunited. The rescue of the garrison is thus described in a letter :—

"After our army had got well over the bridge, cheers and loud hurrahs rent the air, and handkerchiefs and pieces of cloth were seen waved by the garrison, which, I am glad to say, was shortly afterwards joined and set free by the brave troops come to their succour. This relief happened in good time, for the rascally rebels had part of the garrison intrenched camp undermined, and ready for loading. It is more than pen can do to give you even the most distant account of the meeting, 'twas so pleasant to behold; I shall, however, leave it to your imagination. The women, children, and sick were all sent to the intrenchments at Allumbagh, and there they are now, waiting for reinforcements ere they can be trusted even as far as Cawnpore, distant some forty miles or so. Last night a party from various corps, numbering in all 150, arrived from Allumbagh, in charge of an immense number of captured elephants and camels, and one or two of these men tell me that, for want of other material to erect breast works, the bedding belonging to the men was appropriated to this purpose. Ever since our fellows crossed the bridge and advanced towards the Residency, there has been scarce an hour's cessation of firing from guns of large and small calibre, and those infernal jingals from the city. Upwards of two miles of the city is levelled, and every hour lessens it still more, but the firing

Account of
the Relief of
Lucknow.

does not slacken in the least. The enemy, it is said, are being reinforced by the routed army of Delhi." It was, indeed, an anxious time for British supremacy in India. Not that there was any fear for the ultimate result. Though the odds, in point of numbers, were so overwhelmingly great against the English soldiers, the Natives of India could never withstand their superior courage and discipline, though the rebels were intoxicated with bhang, and incited by sentiments of the deadliest hatred and ferocity. At the risk of carrying this chapter to undue length, we cannot forbear giving here the following from the pen of M. de Bannevoi, a French physician in India:—"I give you the following account of the relief of Lucknow, as described by a lady, one of the rescued party:—On every side death stared us in the face; no human skill could avert it any longer. We saw the moment approach when we must bid farewell to earth, yet without feeling that unutterable horror which must have been experienced by the unhappy victims at Cawnpore. We resolved rather to die than to yield, and were fully persuaded that in twenty-four hours all would be over. The engineers had said so, and all knew the worst. We women strove to encourage each other, and to perform the light duties which had been assigned to us, such as conveying orders to the batteries, and supplying the men with provisions, especially cups of coffee, which we prepared day and night. I had gone out to try and make myself useful, in company with Jessie Brown, the wife of a corporal in my husband's regiment. Poor Jessie had been in a state of restless excitement all through the siege, and had fallen away visibly within the last few days. A constant fever consumed her, and her mind wandered occasionally, especially that day, when the recollections of home seemed powerfully present to her. At last, overcome with fatigue, she lay down on the ground, wrapped up in her plaid. I sat beside her, promising to awaken her when, as she said, "her father should return from the ploughing." She fell at length into a profound slumber, motionless, apparently breathless, her head resting on my lap. I myself could no longer resist the inclination to sleep, in spite of the continual roar of the cannon. Suddenly I was aroused by a wild unearthly scream close to my ear: my companion stood upright before me, her arms raised, and her head bent forward in the attitude of listening. A look of intense delight broke over her countenance; she grasped my hand, drew me towards her, and exclaimed, 'Dinna ye hear

Authorities.

Letter from
M. de Ban-
nevoi.

it,' 'dinna ye hear it,' Ay, I'm no dreamin,' its, the Slogan o'the Highlanders ! We 're saved, we 're saved ! " Then, flinging herself on her knees, she thanked God with passionate fervour. I felt utterly bewildered ; my English ears heard only the roar of the artillery, and I thought my poor Jessie was still raving ; but she darted to the batteries, and I heard her cry incessantly to the men, " courage, courage ! hark to the Slogan—to the Macgregor, the grandest of them a.' Here's help at last ! " To describe the effect of these words upon the soldiers would be impossible. For a moment they ceased firing, and every soul listened with intense anxiety. Gradually, however, there arose a murmur of bitter disappointment, and the wailing of the women who had flocked to the spot, burst out anew as the Colonel shook his head. Our dull Lowland ears heard nothing but the rattle of the musketry. A few moments more of this death-like suspense, of this agonizing hope, and Jessie, who had sunk on the ground, sprang to her feet, and cried, in a voice so clear and piercing, that it was heard along the whole line. Will ye no believe it noo ? The Slogan has ceased, indeed, but the Campbells are comin ! D'ye hear, d'ye hear ? At that moment we seemed indeed to hear the voice of God in the distance, when the pibroch of the Highlanders brought us tidings of deliverance, for now there was no longer any doubt of the fact. The shrill, penetrating ceaseless sound, which rose above all other sounds, could come neither from the advance of the enemy, nor from the work of the sappers. No, it was indeed the blast of the Scottish bagpipes, now shrill and then harsh, as if threatening vengeance on the foe, then in softer tones seeming to promise succour to their friends in need. Never surely was there such a scene as that which followed. Not a heart in the Residency of Lucknow but bowed itself before God. All, by one simultaneous impulse, fell upon their knees, and nothing was heard but bursting sobs and the murmured voice of prayer. Then all arose, and there rang out from a thousand lips, a great shout of joy which sounded far and wide, and lent new vigour to that blessed pibroch. To our cheer of ' God save the Queen,' they replied by the well known strain that moves every Scot to tears, " Should auld acquaintance be forgot," &c. After that nothing else made any impression on me. I scarcely remember, what followed. Jessie was presented to the General on his entrance into the fort, and at the officers' banquet her health was drunk by all present, while the pipers marched round the table playing

Lesson to
be derived
from Indian
treachery
and cruelty.

Critical con-
dition of
Lucknow af-
ter the rein-
forcement.

Defeat of
rebels at
Bithoor.

Troops at
Cawnpore.

Brigadier
Grant's men.

The "High-
landers."

Dress of the
soldiers.

once more the familiar air of "Auld Lang Syne." While those who are responsible for British rule in India should, as becomé, the representatives of English traditions, govern righteously, and with justice tempered with mercy, it is not in human nature to forget the atrocious cruelties of which Indians, impelled by hatred and fanaticism, are capable. There are, among them men who are qualified to be entrusted with duties which need honesty, and ability for their exercise; but, until the superstitious belief in Hindu traditions, is eradicated, until education and civilization have banished prejudice, and shed a milder light on all the inhabitants of India, the highest offices in the country must continue to be held by Englishmen. And this, not only for the sake of British supremacy, but for the wellbeing and prosperity of the natives themselves. Though Lucknow was now reinforced, the situation there was still critical and dangerous. The whole garrison, even with the addition of Havelock's men, only amounted to 3,000, while the besiegers numbered fully 70,000. Some of the rebels had mustered at Bithoor, the raj of the false and cruel monster, Nana. Colonel Wilson, with a field battery, and 650 men proceeding thither, routed the enemy, killing about 100 of them, and completely destroyed Bithoor. The depôt, at Allumbagh succeeded in obtaining provisions from Cawnpore. The troops at the latter place consisted of the garrison, 1,500 men; Brigadier Grant's force, 3,500; the reinforcements from Calcutta, and elsewhere, which joined before the 30th of October, bringing the total up to about 7,000. Grant, taking with him 3,400 men, and twenty guns, crossed the Ganges from Cawnpore on the 31st of October. "It was a glorious sight," says an officer "to witness the troops under Grant marching proudly along—one solid mass of stalwart frames, but active and energetic—under thorough discipline, and every man having an air of determination. The natives gazed at the Highlanders with astonishment and dread, and styled them (with reference to their garb) 'the ghosts of the murdered English-women risen to avenge!' The Delhi column looked as if they had hard fighting and great exposure; but the men were in capital spirits. The 8th and 75th were in mouse coloured dresses, which looked odd at first sight but unquestionably was a capital colour to fight in, as it is difficult to perceive it at a distance. The Sikhs were dressed in the same way. Two of our guns were drawn by elephants, which sometimes astonished the Royals, and would rather create a sensation at

Cowardice of
Indian rebels.

Sir Colin
Campbell.

Rapid ad-
vance.

Reduction
of Jellalabad.

Sketch of
the position
of Lucknow.

Woolwich. We need not follow the movements of the various bodies of troops, on the march to relieve Lucknow. They encountered masses of the enemy, and it is recorded that the conduct of these rebels was despicable as far as courage went. "Never were large bodies of men seen to fly so rapidly as those which attempted to oppose our men, on the 3rd (November)."

"On the 8th of November, Sir Colin Campbell, taking with him a detachment of the 9th Lancers and Punjab irregulars, the naval Brigade with six 24-pounders, two howitzers, and four large mortars, crossed the Ganges, and proceeded rapidly to Newabgunge, where they arrived on the 10th. Two columns moved up one mile nearer to Lucknow, throwing out a main picket to within three miles of Alumbagh. Sir Colin was now able to dispose of 6,000 men, eleven heavy guns, two 18-pounders, eighteen field-pieces, and several mortars. He commenced operations on the 10th by clearing Alumbagh; and the day closed with the capture of two guns and the reduction of the square fort of Jellalabad, which was subsequently blown up. The capture of the other places between Alumbagh and the Residency will be made clear by a slight sketch of the ground on which Lucknow lies. Alumbagh stands south of Lucknow about three miles. A direct road runs due north, crosses the canal at right angles in a point called the Oharbagh Bridge, and diverging slightly to the westward, cuts through the heart of the city, and stops at the Residency. The canal, which runs nearly east to west, falls into the Goomtee at a point north of the Martiniere School. The Machee Bawan and Residency abut on the river, which flows almost due east and parallel to the canal; but at some distance the course of the stream alters and winds south, joining the canal above the Martiniere School. Thus Lucknow, the Machee Bawan, the Residency, and other buildings, are inclosed north, south, and east by a barrier of water, which bathes an area forming almost a rectangle. Near the junction of the canal and Goomtee, and consequently near the Martiniere, several bridges are built on the canal, that which is the nearest to the river leading to a group of buildings called the mahals. These mahals are the residence of Wajid Ali's 300 wives, and are an extensive structure built of bricks, affording excellent covering positions to infantry, but incapable of resistance to artillery. Near them are Secunderabad, the barracks, the Sahmuch, and mess-house. Troops occupying the mahals and other buildings just named, are under fire south-eastward from the Residency.

Artillery placed on the canal in front of the Martiniere could fire on them in a north-westerly direction. It is, then, obvious, that by an advance of our troops from the southward or Martiniere direction the occupants of the mahals would be under a double fire. At no great distance in rear, south of the Martiniere, is Dilkhusa, literally, Hearts' Delight, a palace of brick, composed of two rectangular blocks of buildings, forming a square."

Authorities.

Occupation
of the "Dil-
khusha

Repulse of
the enemy.

Occupation
of Secundera-
bagh.

Meeting of
Sir James
Outram, Sir
Henry Have-
lock, and Sir
Colin Camp-
bell, (after-
wards Lord
Clyde).

Death of Sir
H. Lawrence.

Sir Colin reduced Jellalabad, then on the 15th occupied the Dilkhusa, and Martiniere, after a running fire of two hours. The enemy advancing to the attack were heavily repulsed. The next morning the Commander-in-Chief crossed the canal, and after a severe struggle, in which the enemy suffered enormously, occupied Secunderabad. Salmuch, near the mahals, was stormed and carried, after a cannonade of three hours. Communication was opened with the Residency on the 17th. "In the dusk of the same evening, on the bloody and hard-won field, Sir James Outram, Sir Henry Havelock, and Sir Colin Campbell met. On the 20th the garrison, which had so long held the Residency, was removed, the women and wounded being taken to the rear. The latter were shortly afterwards escorted to Cawnpore, where those hitherto confined in Allumbagh had already arrived." On the 2nd of July the lamented Sir Henry Lawrence received a wound from the bursting of a shell, thrown by the enemy into the Residency. Brigadier Inglis in the despatch which he wrote, says: "The late lamented Sir H. Lawrence, knowing that his last hour was rapidly approaching, directed me to assume the command of the troops, and appointed Major Banks to succeed him in the office of Chief Commissioner. He lingered in great agony till the morning of the 4th of July, when he expired, and the Government was thereby deprived, if I may venture to say so, of the services of a distinguished statesman and a most gallant soldier. Few men have ever possessed, to the same extent, the power which he enjoyed of winning the hearts of all those with whom he came in contact, and thus ensuring the warmest and most zealous devotion for himself and for the Government which he served. The successful defence of the position has been under Providence solely attributable to the foresight which he evinced in the timely commencement of the necessary operations, and the great skill and untiring personal activity which he exhibited in carrying them into effect. All ranks possessed such confidence in his judgment and in his fertility of

Quotation
from the
Despatch of
Brigadier In-
glis.

Magnanimity of Sir Henry Lawrence.

Clemency of the British.

True authors of the Mutiny.

The Queen's Proclamation.

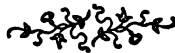
resource, that the news of his fall was received throughout the garrison with feelings of consternation. only second to the grief which was inspired in the hearts of all by the loss of a public benefactor and a warm personal friend. Feeling as keenly and as gratefully as I do the obligations that the whole of us are under to this great and good man, I trust the Government in India, will pardon me for having attempted, however, imperfectly to pourtray them. In him every good and deserving soldier lost a friend, and a chief, capable of discriminating, and ever on the alert to award merit, no matter how humble the sphere in which it was exhibited." As an instance of his magnanimity, and regard for the religious feelings of the natives, who had outraged every sentiment of common decency and humanity, the following is recorded in the despatch of Brigadier Inglis, from which we have already quoted: "Our heaviest losses have been caused by the fire from the enemy's sharp-shooters stationed in the adjoining mosques and houses of the native nobility, to the necessity of destroying which the attention of Sir Henry had been repeatedly drawn by the staff of engineers; but his invariable reply was, "Spare the holy places, and private property too, as far as possible", and we consequently have suffered severely from our very tenderness to the religious prejudices and respect to the rights of our rebellious citizens and soldiery." It is not too much to say, that probably no people in the world would have used their ultimate victory with so much clemency and mercy as that which characterized the conduct of the English when they had quelled the Indian mutiny. The atrocious cruelties committed by Indians would have drawn down upon them the severest retribution. Happily, indiscriminate slaughter was not permitted, and only the ringleaders, and those who refused to make submission met the fate, which they richly deserved. Even so, many escaped punishment. Brahmans, fakirs, petty native rajas, who thought the time had arrived for murdering every white man and woman and child, in India, were the real instigators of the mutiny. Native prophecies were falsified, and it will be the constant care of the British Government to watch the machinations of selfish intriguers, and guard against the recurrence of scenes unexampled in history. On the 1st of November, 1858, in which year the Government of India was transferred from the Court of Directors to that of the Queen of Great Britain, the memorable Proclamation of Queen Victoria, was

issued through her First Viceroy, and Governor-General, Charles John, Viscount Canning, to the natives of India. In this document Her Majesty promised that none of her Indian subjects should be molested, and that none would be favoured, and that, as far as possible, men of all creeds and colours should be freely admitted to her service.

Authorities.
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Lamenting the rebellion, as the work of ambitious and designing men, she was satisfied with having vindicated her authority on the field of battle, and was resolved to adopt a merciful course towards all rebels who proved their disposition to turn from their evil ways. The first day of the year 1859 was set down as the last day of receiving penitents now in arms against her rule. All common insurgents who had not been directly guilty of murder or of concealing assassins, would be fully pardoned. All who had taken a leading part in the rebellion, or who had sheltered assassins would, by proving their loyal intentions, avoid the gallows, and might plead extenuating circumstances as a claim to receive back their forfeited estates. Murderers would, however, receive the penalty due to their crimes. When the rebellion had been thoroughly extinguished, the attention of her Viceroys would be devoted to the development of the resources of the country. Whatever the shortcomings of English rule in India may be, the student who has followed us, only thus far, who has realized the utter degradation of the mass of the people, their superstitions, and revolting practices in religion, their want of enterprise and energy, induced by their crushing system of priestcraft, the blood-thirsty crimes of which they are capable when left to themselves, will hope that the English will hold India, till their civilizing and reforming mission be completely fulfilled.

India is not
in a position
to govern
herself.



INTRODUCTORY. CHAPTER IX.

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INTRODUCTORY CHAPTER IX.

Authorities.
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Burmah.

In the last chapter we gave some account of two important towns in the north-west of India, places which will always be associated with sad recollections. Before proceeding with our descriptions of the sacred places of India, we will briefly notice Burmah, which we hope will, before these pages come into the hands of the reader, be altogether, as it is now in part, under the control of the Government of India. The cruelties and atrocities of King Theebaw have long called for condign punishment. But there are other and important political reasons which justify British interference in Burmah. This State, on the confines of India, is a continual source of anxiety and danger. It may be, and has been, made a centre for foreign intrigue. While this is the case, the Indian authorities cannot remain idle. We have, before this, been subjected to annoyance from the machinations of bordering states, where schemes against the security of British India have been fomented. Burmah opens out a wide field for commercial enterprise—hitherto denied to foreigners. The tyrannous misrule of King Theebaw, exercised not only to his own subjects, but to those of different nations, have at length led to more powerful arguments and remonstrances being employed by the Indian Government. At the moment of penning these lines, an ultimatum has been addressed to the Burmese monarch by the Indian Government. Preparations are being made to enforce the British demands. Unless these are acceded to promptly, the territories of the king will be invaded. Whether the result will be the deposition of a ruler, odious for his many crimes, or not, the relation between India and Burmah will unquestionably be placed on a very different footing to the present.* Burmah is situated between Eastern India and China. On the north it is bounded by Assam and Thibet, Pegu lies to the south, and China to the east. Mountain ranges, on the west divide it from Arracan, Tipperah and Munneepore. Trade was carried on by the East India Company with Burmah, at the commencement of the seventeenth century, though the Burmese Government strictly prohibited the settlement of foreigners. In 1687 the British took possession of the island of Negrais, at the mouth of the western branch of the Irrawaddy. The Burmese were successful in the

Boundaries and extent.

Exclusion of foreigners.

Burmese wars with Siam and China.

* King Theebaw has since been deposed, as the result of a successful British invasions of his territories.

contests they had with the Siamese and Chinese. They subsequently annexed considerable portions of territory; Arracan in 1783, and ten years later the whole coast of Tenasserim was extorted by them. Munneepore and Assam were afterwards joined to the Burmese Empire. After repeated acts of Burmese encroachment on British territory, war was declared against Burmah in 1824. The Burmese are said to have fought well, but after repeated defeats, and the threatened occupation of their capital, they were reduced to terms of peace. A treaty was concluded at Yandaboo, on the 26th of February, 1826, by which the British retained the coast of Tenasserim; Arracan, and its dependencies, the islands of Ramree, Oheduba, and Sandoway, which had been conquered by them. The King of Ava renounced all claim to Assam, Cachar, Jyntia, and Munneepore. He also agreed to receive and send an accredited minister. The King soon manifested repugnance to have a British resident. In 1840, the latter was withdrawn. But the Burmese soon proceeded to acts of hostility to British subjects. On satisfaction being refused, war was again declared against Burmah in 1852. The result of this was the formal annexation by the Governor-General of India of the lower portion of the Burmese territories, in the following proclamation:—"The Court of Ava having refused to make amends for the injuries and insults which British subjects had suffered at the hands of its servants, the Governor-General of India in Council, resolved to exact reparation by force of arms. The forts and cities upon the coast were forthwith attacked and captured. The Burman forces have been dispersed wherever they have been met; and the province of Pegu is now in the occupation of British troops. The just and moderate demands of the Government of India have been rejected by the king; the ample opportunity that has been afforded him for repairing the injury that was done, has been disregarded; and the timely submission, which alone could have been effectual to prevent the dismemberment of his kingdom, is still withheld. Wherefore in compensation for the past, and for better security in the future, the Governor-General in Council has resolved, and hereby proclaims, that the province of Pegu is now, and shall be henceforth a portion of the British territories in the east. Such Burman troops as may still remain within the province shall be driven out; civil government shall immediately be established; and officers shall be appointed to administer the affairs of the several districts.

Authorities.

Thorton.

War with the British.

Treaty of Yandaboo.

Fresh hostilities.

British annexation of Lower Burma.

Proclamation.

Supposed
Treaty made
by King
Theebaw
with France.

Natural re-
sources of
Burmah.

Religion.
Capital.

Reverence
paid to the
white ele-
phant.

Its residence
and dress,
&c., &c.

The Governor-General in Council hereby calls on the inhabitants of Pegu to submit themselves to the authority, and to confide securely in the protection of the British Government, whose power they have seen to be irresistible, and whose rule is marked by justice and beneficence. The Governor-General in Council, having exacted the reparation he deems sufficient, desires no further conquest in Burmah, and is willing to consent that hostilities should close. But if the King of Ava shall fail to renew his former relations of friendship with the British Government, and if he shall recklessly seek to dispute its quiet possession of the provinces it has now declared to be its own, the Governor-General in Council will again put forth the power he holds and will visit with full retribution aggressions which, if they be persisted in, must of necessity lead to the total subversion of the Burman state, and to the ruin and exile of the king and his race." In February of 1885, it was stated that "King Theebaw, apprehensive of British interference, had made a treaty with France. By this he had ceded to that power, the Shan States, east of the Salween, and also the Mogoung ruby mines, while 500 French soldiers were to be allowed to act as a guard to the miners. The Burmese Government were to be permitted to import arms and ammunition through Tonquin. A Burmese Ambassador was to reside permanently in Paris, and a French Resident at Mandalay." At the present time the French have thought fit to repudiate any intention of giving armed assistance to Burmah. Burmah abounds in mineral wealth—gold, silver, tin, iron, lead, &c. Coal has been discovered on the banks of the Irrawaddy. There are also petroleum wells. The climate is represented as remarkably healthy. The religion of the people is Buddhist. Ava, the capital, is on an island farmed by the Irrawaddy—the other principal rivers, being the Kienduem, Saluen, or Martaban river, Pegu river, and Lokingang. "The white elephant holds a very remarkable place in the estimation of the Burmese, who consider it an indispensable part of the royal establishment, and the want of one would be deemed a sure sign of some great evil about to come upon the country. The residence of the white elephant is contiguous to the royal palace, and connected with it by a long open gallery, at the further end of which a curtain of velvet embroidered with gold conceals the august animal from vulgar eyes. Its dwelling is a lofty hall covered with gilding, and supported by numerous gilt pillars. Its forefeet are

Stocqueler.

secured by silver chains, and its hinder ones by chains of iron. Its bed consists of a thick mattress covered with cloth, over which is spread another softer one covered with silk. Its trappings are of gold, studded with diamonds and other precious stones. Its betel-box, spitting-pot, bangles, and the vessel out of which it feeds, are also of gold, inlaid with precious stones, and its attendants and guard exceed a thousand persons. It ranks next in honour to the King himself, and all ambassadors attending the Court of Ava, are expected to show it their respect by offerings of muslins, chintzes, silks, &c."	
Freedom from "caste" prejudices.	The people, being Boodhists, are entirely free from the absurd prejudices of caste, and the evil feelings of ignorant bigotry. The Burman, the common
Languages in use.	language, is written from left to right in characters of a circular form. The sacred language is Pali, allied to the Sanscrit. "The Burmese use the Palmira
Mode of writing.	leaf, and for common purposes an iron style; their religious and other books of value are written with lacquer, or sometimes with gold and silver, and the leaves are splendidly gilded and ornamented."
Description of Ava.	Ava is strongly fortified by a brick wall, fifteen feet in height and ten in thickness. Within the walls, are the palace and public buildings. "The former is of modern date, and, as might be expected, less remarkable in its architecture for harmony of proportion, or grandeur of design, than for richness and beauty of details." Few of the houses, even of the better class, are built of bricks. They are constructed, of planks and tiled. The plains of Burmah, especially near the rivers, are very fertile. Wheat, rice, sugar-cane, tobacco, indigo and cotton are cultivated there, while tea is grown on the hill-sides. Cotton and silk, pottery and cutlery, with gold and silver ornaments, are among the industries and manufactures. The domestic quadrupeds are the ox, buffalo, and horse. The Burmese are generally vigorous and active.
Character of the soil.	
Industries and manufactures.	
Physical characteristics of the Burmese.	
Hindu Sacred Places.	<i>Benares</i> deserves special mention among the sacred Hindu cities. It is a place of great antiquity. It was originally known by the names of Kasika, or Kasi, and also by that of Ksethra, said to be derived from Kshetra Briddha, the first raja of Kasi, of whom there is any certain notice, and who is conjectured to have reigned about sixteen centuries ere Kasi continued to have kings of its own until the Mohammedan invasion, and considerable ruins of these princes' palaces still remain. "It was first subjected to the Mohammedan sway, probably about 1193, by Mohammad, Sultan of Ghor, in Afghanistan. It was subjected by Baber,
Benares. Ancient name and origin.	
Subjected to the Mohammedans.	

Hamilton.

Thornton.

Ceded to the E. I. Com- pany.	taken from him by his Patan opponents in 1529, and immediately regained. Falling a prey to the Nawab Vizier of Oudh on the dissolution of the empire of Delhi, about 1760, it was by treaty of 1775 ceded by him to the East India Company. The Calcutta Rail-way passes close to the city. Elevation above the sea 270 feet. Distant N.-W. from Calcutta 421 miles, by the Ganges 669, or 846 if the Sunderband passage be taken; E. of Allahabad by land 74, S. E. of Delhi 466. Lat. 25°17', long. 83°4', Benares is the principal place of the district of the same name. It is situated on the left bank of the Ganges. The depth of water in front of the town in the dry season is more than fifty feet, and the freshes of September, add forty-two to this level. The breadth of the Gan- ges is 600 yards at low water, and a little more than half a mile in the rains. This splendid stream forms a bay indenting the front of the town, so as to dis- play its picturesque beauties to great advantage. The city extends along the banks of the river for about three miles, and has an average width of one mile.	<i>Authorities.</i> —
Position.		Various.
Ganges.		
The city.		
Ghats.		
Religious ceremonies of the Hin- dus.		
Extent of the ghats.		
Hindu 'fa- kirs'		

* Chunar, on the Ganges, is a town in Mirzapur, built on a rocky eminence. Upon the highest point of the rock is an ancient Hindu palace, a massy vaulted edifice. "In a small square Court, overshadowed by the sacred pipul tree, is a large slab of black marble, on which, according to Hindu belief, the Almighty is seated personally, though invisibly, for nine hours every day, removing during the other three hours to Benares. "Christian Churches now stand contiguous to the scenes of Hindu idolatry. Outside the town is the tomb of Kasim Suleiman, and his son—Mussulman saints, to whose memory a sovereign of Delhi erected a splendid mausoleum and mesque. The stone carving is very exquisite, and looks like embroidery.

	<p>matted locks, distorted limbs, and disgusting and hideous attitudes of penance can show." We have seen these wretched ascetics in other places by the bank of the sacred stream, alternately standing with outstretched arms towards the river and prostrating themselves flat on the ground for hours at a time. They vary their fantastic tricks, by resting on one leg, then shifting to the other, and all the while, in a state of almost perfect nudity, under the rays of a burning sun from which their heads are protected by a shock of matted hair. There is an indescribable air of cunning in the faces of these ascetics, and their eyes have not unfrequently a gleam of insanity. They subsist on the pious offerings of the ignorant and superstitious, who, in many places, where these loathsome creatures prey, rob themselves of their own wretchedly scanty means, to minister to the idleness of these so-called saints.</p>	<p>Authorities.</p> <hr/>
<p>Their ridiculous 'tricks'.</p>		
<p>Cunning looks of the ascetics.</p>		
<p>Means of subsistence.</p>		
<p>Cremation on the ghats.</p>	<p>"Some narrow ghats are appropriated to the burning of dead bodies, the ashes and unconsumed bones of which are thrown into the river ; and here sati was performed until the practice was forbidden by the British Government. At the time of Heber's visit self-immolation by drowning in the Ganges was frequent. The city rises from the line of ghats so as to form a vast amphitheatre, presenting a picturesque and noble view to spectators on the opposite side of the river. Above the numerous and crowded houses, in varied and striking styles of architecture, are seen the pinnacles of Hindu pagodas, and, above all, the minarets and domes of the great mosque of Arungzebe, the most remarkable structure in Benares, though neither of imposing dimensions or striking architectural beauty. The mosque rises from the platform over the Madhoray ghat, and was erected on the site of the temple of Bindh Madhu, or Vishnu. This Arungzebe demolished, and to signalize the triumph of Islamism over Brahmanism employed the materials in the building of the mosque. There are nearly 350 Mussulman mosques in Benares, of smaller size, and the Hindus have constructed more than a thousand of their <i>Sivalas</i>, or temple. "The schools and hallowed retirements of the Benares pundits are sought after as the fountain-heads of Brahminical learning, and are consequently filled with pupils ; but from a prevailing idea that the receiving of remuneration would destroy the merit of teaching the Vedas, the pundits in most cases accept of nothing from their scholars, trusting to donation, and stipends from</p>	<p>Thornton.</p>
<p>Self-sacrifices.</p>		
<p>Hindu pagodas. Mosque of Aurungzebe.</p>		
<p>Number of Mussulman mosques. The schools of Benares. Brahman teachers, not allowed to receive remuneration from their scholars.</p>		<p>Prinsep.</p>

Decline of
Sanskrit
learning.

Brahman
Pundits in
England.

British
'Sanskrit
college.'

Description
of the town
of Benares.

rajas and men of rank. In the present day encouragement from such quarters is becoming more and more precarious, and Sanskrit learning is consequently on the decline ; while the great success of the new colleges in Calcutta, in which the study of European literature is united with that of India, will tend further to eclipse the *alma mater* of rigid Hinduism." In spite of the anathemas of the more rigid and bigoted upholders of Brahminical Hinduism, some of these pundits have, of late years, even ventured to cross the seas, and defile themselves by contact with the unclean shores, and people of England. They will need to undergo purification, when they return to India, before they are received again into the bosom of their family, and becomes re-entitled to their caste privileges. A portion of the ceremony consists in eating the dung of the sacred cow. The British Government instituted a Sanskrit college at Benares in 1792. A department was afterwards added for the study of English. Persian and Hindi are also taught, in addition to literature and science.

Prinsep.

"The streets of Benares are confined, crooked, and so narrow, that even narrow seems a term too wide; they might more properly be styled alleys ; so confined are they as not to admit a wheeled carriage of any description ; and they indeed scarcely afford room for the passage of any sort of beasts, whether under the saddle or bearing a burden. The thoroughfare is sunk considerably below the basement story of the houses, which have generally an arched passage in front, behind which is a shop and a store-room. The houses are, with little exception, built of stone, and they are generally lofty : some are two stories high only, but most of them are of three, and not a few have four, five and even six ; the upper in many instances projecting beyond the lower. It is not uncommon for a house on one side of the street to be in its upper part connected with another at the opposite side. The windows are small, to exclude strong light, heat, and the inquisitive glances of strangers, of which the inmates are very impatient. Most of the fronts are stained deep red, or else are fantastically painted in gaudy colours, to represent flower-pots, men, women, bulls, elephants, gods and goddesses, in all their many-headed, many-handed, and many-weaponed varieties. The higher classes, during the fine season, sleep in light screened inclosures of carved stone, elevated on the most prominent points of the roof, open to the sky alone, and the gentle night breeze on the four sides, the universal

	practice of sleeping on the roofs of houses in the hot season gives the town somewhat of a <i>diable boiteux</i> appearance, when viewed from the summit of the minarets at daybreak." "The gaudy festivals here celebrated give incredible delight to this childish people. Of these the principal is the Ram Lilla, representing the triumph of the incarnate deity Ram over the gigantic demon Ravan,* who is personated by a huge ogre-like figure, filled with explosive combustibles, and blown up at the conclusion of the performance. The concluding ceremony, styled the Bharat Melao, is still more splendid, forming a picture to which it has been said no description can do justice. Wonderfully splendid also is the Deewallee, † celebrated with a universal illumination. "The city appears like the creation of the fire-king; the view from the water affording the most superb and romantic spectacle imaginable. The outlines of a whole city are marked in streams of fire, and the coruscations of light shoot up into the dark blue sky above, and tremble in long undulations on the rippling waves below." "The mercantile year finishes on this festival with much propriety, if it be devoted to the goddess of wealth; those engaged in commerce then carefully cleanse and decorate the exteriors of their houses; and the credit of a merchant who should neglect to do so would be seriously shaken." The monkeys, who play so important a part in the wars of Rama, are very numerous in Benares. Indeed so serious have the depredations of these 'sacred' animals been on the corn and fruit, that the Brahmans are in great perplexity what to do with	Authorities. — Thornton.
Festivals.		
The 'Ram Lilla.'		
Deewallee.		
Illumination of the city.		
End of the mercantile year.		
Monkeys sacred.		
Their depredations.		

* This took place on the tenth of the Hindu month Asin (the sixth solar month) Asin Sukl pachchh. The anniversary is styled bijai-dasami; the victorious tenth. Hindus also called it the das'hara.

After worshipping and performing religious ceremonies for nine nights (navaratri), the Hindus throw the images of Devi into the river. "The day is celebrated with great pomp by Hindu princes; the weapons and instruments of war are hallowed, and if war be intended, the campaign is then opened.

† The Dewali (from *Dew*, a lamp, and *Ali*, a row) is a Hindu festival, celebrated on the day of the new moon of Kartik; when the Hindus, after bathing in the Ganges, or other river, put on their best attire, perform a *shraddha*, or *sraddh* (funeral obsequies consisting in offering rice and fruit, &c., to the names of ancestors, feeding priests, and performing other prescribed ceremonies), and, at night, worship Lakshmi (the goddess of abundance, the daughter of the ocean, and wife of Vishnu. She is also called Padma, Kamata, and Sri, and is supposed to be the *ceres* of the Latins). The houses and streets are illuminated all night, and in Hindustan the night is universally spent in gaming.—(Shakepear.)

them. The idea of their destruction cannot, of course, be entertained for a moment. The inhabitants of Benares would not be sorry to see these marauders with the 'odour of sanctity' depart on some distant expedition under another Hanuman, but until the Brahmanical oracles have spoken they must be content to endure the simian similitudes of the gods among them.

Authorities.

Amber, a city almost in ruins, was formerly the capital of the state of the same name. It is situated in the Rajput territory of Jeipur. The city of Jeipur was founded by Jai Singh, who removed thither the offices of Government, and Amber, deserted except by ghastly looking Hindu ascetics, speedily fell into ruin and decay. The situation of Amber is strikingly beautiful and picturesque, on the margin of a lake surrounded by hills. "The temples, houses, and streets are scattered among numerous ravines, furrowing the slopes of the surrounding hills and opening on the lake." On the border of the lake is what was once a vast and gorgeous palace, now in ruins. "Higher up, on the slope of the hill, and, in general, gloomy in the exterior, but crowned with four elegant kiosks, is the zenana; and higher up still, and communicating with the palace by a succession of towers and gateways is a huge, gloomy castle with high towers machicolated battlements, and many loopholes, and rendered more striking by one tall minaret rising above the whole cluster. Besides the purposes of defence, it serves as a treasury and a state prison. Here is a small temple where a goat is daily offered up to Kali, (the wife of Siva) being substituted for the human being sacrificed here every morning (according to local tradition) during the darker and more unmitigated sway of paganism."

Heber.
Jacquemont.

Thornton.

Temple to
Kali.

Amritsir.

Architecture.

Inhabitants.
Manufactures.

Salt.

Amritsir, in the Panjab, between the rivers Beas and Ravee, is a large and populous city. The houses, built of burnt brick, are lofty, but they face very narrow streets. On the whole Amritsir may claim some little architectural superiority over the towns of Hindustan."

Thornton.

The inhabitants are industrious, and excel in the manufacture of coarse cloths, inferior silks, and shawls, made in imitation of the Kashmir fabric, in which great quantities of goats' wool from Bokhara are consumed. There is besides a very extensive transit-trade, as well as considerable monetary transactions with Hindustan and Central Asia." "Rock salt is brought on the backs of camels from a mine near Mundi, about 120 miles to the eastward of

The "Tallao,"
Ram Das.

Description
of the "Tallao."

Sikh Tem-
ple.

Population
of Amritsir.
The Sikhs
and their
religion.

Tenets of
their creed.

Lahore, a large and solid lump, resembling a block of unwrought marble, being slung on each side of the animal." Amritsir owes its mention among the sacred places, to a *Tallao** or reservoir which Ram Das, the fourth *Guru*, or spiritual guide of the Sikhs, caused to be made here in 1581, and named Amrita Saras, or "fount of immortality." It thenceforward became a place of pilgrimage, and bore the names Amritsir and Ramdaspur. Nearly two centuries after Ahmed Shah, the founder of the Durani empire, alarmed and enraged at the progress of the Sikhs, blew up the shrine with gunpowder, filled up the holy *Tallao*, and causing kine to be slaughtered on the site, thus desecrated the spot, which was drenched with their gore. On his return to Kabul, the Sikhs repaired the shrine and reservoir and commenced the struggle which terminated in the overthrow of Mohammedan sway in Hindustan. The *Tallao* is a square of 150 paces, containing a great body of water, pure as crystal, notwithstanding the multitudes that bathe in it, and supplied apparently by natural springs. In the middle, on a small island, is a temple of Hari, or Vishnu; and on the bank a diminutive structure, where the founder, Ram Das, is said to have spent his life in a sitting posture. The temple on the island is richly adorned with gold and other costly embellishments, and in it sits the sovereign *Guru* of the Sikhs, to receive the presents and homage of his followers. There are five or six hundred Akalees, or priests, attached to the temple, who have erected for themselves good houses from the contributions of the visitors." The population of Amritsir has been estimated at about 90,000. It will be convenient in this place to give some account of the Sikhs and their religion. "The Sikhs are for the most part concentrated about the capitals Amritsir and Lahore. The belief of this sect was originally, according to Malcolm, a pure deism, but has so far degenerated that they now consider their founder entitled to divine honours, and regard him as a saviour, and mediator with God. Their faith admits the doctrine of the transmigration of souls, either as a punishment,

* A *Tallao* is a tank, or artificial pool of water, the grand reservoirs of rain or river water in most of the towns in India. Among the Hindus it is an act of grace and piety to dig a tank, and accordingly, wealthy men, aspirants to beatitude, consecrate large sums to their construction. In a country where good water in abundance is of the highest consequence to the health and comfort of the populace, the value of such edifices cannot be overrated. Some of them are of immense extent, and cost from Rs. 20,000 to Rs. 90,000."—(Stocqueler,

To slaughter cows, im-
mense.

Principal
distinctions
between
Sikhs and
strict Hindus.

Founder of
the sect.

Guru Go-
vind.

Sikhs to
bear arms.

Appellation
of 'Singh.'

Ranjit
Singh.

Khalsa
Sikhs.

Immortals.

Fanaticism.

or a remedial process for moral deficiency, and of a future state of bliss for the good. To kill kine is considered by them a horrible impiety. Tobacco is prohibited, but fermented liquors are allowed, and no kind of food is forbidden except beef. Malcolm lays down the following as the great points by which they are separated from the strict Hindus : the renunciation of this distinction of castes, the admission of proselytes, and the rendering the pursuit of arms not only allowable, but the religious duty of all. The sect, though it has but recently become powerful, was founded by Nanac, who was born in 1469 at Raypur, sixty miles west of Lahore, and received the name of *Guru*, or spiritual pastor from his votaries, who themselves assumed the application of *Sikhs*, or "disciples." His followers were at first peaceable and humble, and remained so until the murder, by the Mohammedans, of their fourth *Guru* in succession from Nanac; on which event his successor, Har Govind, in revenge, drew the sword, which has never since been sheathed. *Guru Govind*, the fifth in succession from Har Govind, and the tenth from Nanac, is regarded as the founder of the temporal power of the Sikhs. His votaries were instructed by him always to bear arms or at least steel in some form or other about them, and to assume the name of *Singh*, or lion, previously affected only by the Rajputs. By this name they are distinguished from the other Sikhs, or followers of Bala Nanac. They ceased to have any spiritual leader after the death of Govind, who was killed in 1708; and from that period until the power of Ranjit Singh became paramount, they constituted a turbulent and irregular republic, holding, in cases of great emergency, a *Guru-mata*, or general diet, at Amritsir, but at other times engaged incessantly in petty warfare with each other. Ranjit viewed the congregated meetings at Amritsir with great jealousy, and built at that place the great fortress of Govindghur, ostensibly to protect, but actually to overawe and control, the excited followers of Govind, who resorted there. Those Sikhs who adhere to the original doctrines of Nanac are called *Khalsa*; they are less fanatical and warlike than the *Singhs*, or followers of *Guru Govind*. Of these latter a peculiar class is called *acalis*, or immortals, and sometimes *Nibung*. Their fanaticism, Burns observes, borders on insanity, and they seem to be at war with all mankind. They go about heavily armed, frequently bearing a drawn sword in each hand, two other swords in their belts, a matchlock on their back, on their turbans iron quoits six or eight

Authorities.

<p>Their skill in the use of weapons.</p> <p>Sacred books of the Sikhs.</p> <p>War-cry.</p> <p>Endurance of fatigue.</p> <p>Sikh cruelty.</p> <p>Clemency of Ranjit Singh.</p> <p>Physical characteristics of the Sikhs.</p> <p>Dress.</p> <p>General ignorance.</p> <p>Origin.</p>	<p>inches in diameter, with their outer edges sharpened; and these, it is asserted, they throw with such force, as well as precision of aim, as to lop off the leg of a horse, or even of an elephant. Osborne, however, who has frequently seen them try their skill, found them to be very bungling, and the missile in their hands to be very inefficient. They are a lawless and sanguinary class, and would have rendered the country desolate, had they not been vigorously coerced by Ranjit Singh. The sacred books of the Sikhs are called <i>Granth</i>* (scripture). The principal of them are the <i>Adi-Granth</i>, composed by Nanac, their first Gurn, and the <i>Das Padshah ke Granth</i>, composed by Gurn Govind, their last spiritual guide. They charge in battle to the war-cry, <i>Wai ! Gurujika Path</i>, "O Victory to our master the Gurn!" The Sikhs as soldiers appear in a respectable light. Their repeated and signal successes against the formidable Afghans are conclusive evidence of their valour; they are patient of fatigue and privation, and, in case of reverse, readily rally. Malcolm gives rather a favourable view of their character. "The Sikh soldier," he says, "is, generally speaking, brave, active, and cheerful, without polish, but neither destitute of sincerity nor attachment." But for the occurrence of some recent events, the present race of Sikhs might have claimed exemption from the charge of cruelty. Their celebrated Maharaja, Ranjit Singh, rarely shed the blood either of criminals or of his personal enemies, and he appears to have aspired to the praise of clemency. In person, the Sikhs bear a general resemblance to other people of Hindu origin; but they are more robust; the result of a more varied and liberal diet; they especially excel others of the Hindu race in having the lower extremities full, muscular, and symmetrical. Their women are esteemed beautiful. The general dress of the male portion of the Sikh population consists of a jacket and trousers reaching to the knee; of late the chiefs have lengthened the trousers to the ankles. They also wear shawls and scarfs, and wrap their heads in thin narrow cloths, so as to form a rude turban. The Sikhs are in general remarkably illiterate; Ranjit Singh was unable to read or write, most of his courtiers were alike destitute of these elementary attainments. This may, perhaps, be accounted for from the fact of most of the sect, including Ranjit himself,</p>
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Authorities

*The meaning of the word *grantha* is to string together, signifying the old method of stringing together a number of palm leaves, which constituted the chief material of books (Ramachandra Ghosha).

<p>Language.</p> <p>Written characters.</p> <p>Seed sown by Guru Govind.</p> <p>War, the natural element of the Sikh.</p> <p>Present desire of the Sikh for education.</p> <p>The weapon of Vishnu.</p> <p>Surs and Asurs.</p>	<p>tracing their origin to the Jats, a Rajput tribe of very low order. "The language spoken by the Sikhs is, in large towns, a dialect of the Urdu, or Hindustani. Jathki, sprung from a cognate root, and originally the language of the country, is spoken in the villages. "There are two characters used,—<i>Lande</i>, that of common translation, and <i>Gurmukhi</i>, or the character of the <i>Granth</i>." A contemporary Indian journal, written in English, gives the following in reference to the Sikhs of the present day :—"The seed that was soon by Guru Govind germinated in the time of Ranjit Singh; but before it could grow into a vigorous tree, a violent storm passed over and all but uprooted it. The shock was so great that it was doubted for some time whether it would survive it. But it was not to die. The storm has passed away. The tree has again begun to show signs of life. The winter of internal feud is gone for ever, the withered tree has begun to put forth green leaves under the vernal influence of the British Government, and flowers and fruits would soon restore its original beauty. Though war is the element of the martial Sikh he has learnt to appreciate the blessings of peace too. Delighting to fight with the <i>chakar</i>* and <i>kirwan</i> (sword), he has found that an exclusively military occupation is not conducive to make him the true disciple of the Guru. In order that his growth may be harmonious, he must cultivate both mind and body. The excessive cultivation of the one cannot but tell upon the development of the other, and it is a hopeful sign that the Sikh is eagerly availing himself of the educational institutions of the</p> <hr/> <p>* <i>Chakar</i> is a Sanscrit word, signifying whirlwind, or whirlpool. Here it is used for the circular missile, above referred to, thrown by the Sikhs. It is a sharp discus, or iron ring. Narayana, or Vishnu, is said to have cut off the head of the Asur Bahu, (in Hindu mythology the typhon, or dragon that is supposed to devour the sun or moon during an eclipse—the word is applied to the ascending node) when, after churning the ocean, the Surs or gods, and Asurs (a term from Asura, which is variously used in the Vedas. In the older portions of the Rig-Veda it was applied as in the Zand-Avesta, in a good sense. In the Assyrian empire Asur was an appellative for God, but, according to Ramachandra Ghosha, it afterwards acquired a bad sense, either in reference to the Assurians as a nation, or to the intolerant Zoroastrians. It was thus applied to demons, or evil gods. Contradictory sense of the name can only be accounted for by the fact that either because there arose the <i>odium theologicum</i> between the Indo-Aryans and the Persa-Aryans, or because the Indo-Aryans had national antipathy, for they had the bitter recollections of the barbarous atrocities which the Assyrian kings boastfully practised against them when they once lived under the yoke of Assyria (Asur) fought for the Amrita or nectar with this weapon, called Sudshinchakr.</p>	<p>Authorities.</p> <p>—</p> <p>Lahore Tribune.</p> <p>The Indo Aryans by Ramachandra Ghosha F. R. S. G.</p>
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The 'Granth.'	Government for enlightening his mind. The <i>Granth</i> , the sacred book of the Sikhs, a vast storehouse of wisdom and practical moral principles, the delight of the prince and the peasant, every line of which breathes fervour and devotion, has long been lying neglected, and very few <i>Bhais</i> may be now found who are well versed in it. The catholic principles which it inculcates are known but to a few, and clouds of prejudice and superstition have spread over the horizon of the Sikh religion. But it promises to be clear, and the sun of enlightenment is already visible, and would, no doubt, ere long, shine in all his glory. Fierce as a lion in the field of battle, the Sikh is as meek as a lamb in his family. Though he hates the enemies of his faith with all the hatred of a religious fanatic, he welcomes every one as a <i>Bhai</i> , a brother, to whatever race, colour, or creed he may belong if he acknowledges fatherhood in Govind, brotherhood in his disciples, and the authority of the <i>Khalsa</i> . Such are the liberal principles inculcated by the <i>Granth</i> , but want of culture has brought him (the present disciple) down, and the ideal Sikh is far above him. Every Sikh is according to his faith a defender of right, a redresser of wrong, a champion of his country and religion. It is these noble principles that have made the name of the Sikh revered throughout the length and breadth of the country that has surrounded it with a halo of glory which has spread not only over the Land of the 'Five Waters' but over the entire Bharat-Varsha. When Govind saw that Brahmanism was too powerless to arrest foreign invasions, that want of union was eating up the vitals of the society, that superstition and prejudices had sat too heavily upon it to hope for its shaking off the lethargy of ages, it struck his master intellect to organise a new martial community who would perform the duties of the ancient kshatriyas. That he succeeded in it, and that the Sikh proved as brave and as chivalrous as his proto-type, the Rajput, there is no doubt whatever. But the principles which he taught were gradually forgotten, and the spirit he animated began gradually to die out, and thus was paved the way to that fall from which they are trying to rise again. Now many Sikh Sabhas (assemblies) have sprung up in different parts of the Panjab, and the leaders of the community have awakened to their present condition; and there are ample grounds now to hope that there will be a Sikh revival, that they will not only recover their martial spirit and win laurels in the fields of battle, in fighting with the enemies of their Royal mother, the
B h a i s, or brothers.	
P r o s p e c t s of Sikh religion.	
R e l i g i o u s principles of the Sikhs.	
G o v i n d's separation from Brahmanism.	
Bravery of the Sikhs.	
'Sabhas.'	
Sikh Loyalty.	

Queen-Empress, with their proverbial bravery and loyalty, but also secure the still more glorious laurels of peace, and then the descendants of heroes would be the forefathers of future poets, historians and philosophers. This is a consummation to which every Sikh should direct his energy. These Singh Sabhas are no doubt very small things now, but they promise to be the parents of mighty ones. The Sikh Prince, who, though not sitting on the throne, is enjoying peacefully the income of his magnificent estates, should not forget the peasant who lives in the cottage and toils day and night to earn a bare subsistence. The sturdy Sikh peasant has many noble virtues, and is already free from several social vices to which his Hindu Bhai has fallen a victim, and if he be a little more looked after, he has a glorious career before him. The Sikhs have no child marriage among them, and their manly physical development affords a striking contrast to that of the Hindus. But all the advantages which they already possess would prove little useful to them, unless they receive liberal education. Very few Sikhs have yet availed themselves of high education, and the number of Sikh graduates is yet very insignificant. The mind that does not aspire must grovel, and this is true not only of individuals but of communities too. The Sikhs must exert themselves to rise higher day by day, or they must fall down even from where they are. They must not only study their own religious books, but must also avail themselves of Western science, history, and literature. A purely Oriental education would rather retard their progress, instead of promoting it. In order that the Oriental mind may grow more harmoniously, it is necessary that it should also take to Western science and philosophy. Indigenous education may do some good in its own way, but for some time to come it should be held at a discount. Our literature is yet defective. We have still no scientific books, nor historical works properly so called. All our literature is sadly wanting in that spirit of liberty and patriotism which breathes through every line of English poetry and history. It is therefore that we so earnestly desire that the Sikhs, while they should rescue their own religious literature from the dust that has gathered round it, should also avail themselves of English education more largely. The Sikh *Raisses* also cannot better serve the members of their own community than by offering prizes and rewards to those promising students who turn out successful in the Arts examinations of the Punjab University. In

Child marriages not contracted among the Sikhs.

Sikhs encouraged to apply themselves to Western science.

They possess no scientific and few historical works.

Raisses.

Punjab University.

Policy of
the British
Government
to wards Re-
ligions.

Advice to
study En-
glish.

Deficiency
of Oriental
Literature.

Bombay, Madras, and other parts of India, it is the English-educated men who have been instrumental in reviving their national literature too. It is a mistake to suppose that English education makes our young men give up their nationality, and nothing can be a greater mistake than to believe in those enemies of English education who try to propagate such ideas. We are not against religious education. On the contrary we think that secular education alone cannot but be defective. But, however anxious the Government may be in imparting religious education to the people, it is bound hand and foot and cannot possibly do anything in this respect. The country is divided into so many religious sects, that the best policy for it is to keep apart from religious education altogether, and it is this policy which it has been wisely following all along. But then the education which Government undertakes to impart is far from being mischievous and calculated to produce evil effects upon young minds. The books that are selected for our University examinations cannot but strengthen in young minds the love of God and man, and that is what every religion inculcates (or should inculcate). Should the Sikhs then stand aloof from English education? Let them by all means have their own institutions for imparting religious education. Let them invite their Chiefs, Sardars, and Raikes to help them in the matter. But they should avail themselves of English science and literature more largely than they have hitherto done. Unless they do so, their education will remain imperfect, and in the race of life they will be beaten by the members of other communities, and then they shall have to thank those very men who are now dissuading them from English education. No native of India can afford to forget his own mother tongue, and we declare them the enemies of the land who give any such advice, but at the same time we cannot but strongly protest against the attempts of some mischief makers who are dinning into the ears of the people, in season and out of season, that English education would denationalise them, and that if they are mindful of their own interests, they must avoid it as much as possible. Let not the leaders of the Sikh community fall into the snare that has been laid for them. Let them remember that their own literature, as it is, cannot make them as they themselves and the public wish to see them. Let them convince their Raikes that Oriental literature is yet in its infancy, and for some time to come English should be the medium of high education. It is the duty of every educated

Sikh to direct all his energy towards this point, and try as much as he can to persuade the members of his community to avail themselves of high English education. Let him revive his own religion, but let him not be guided by interested men, and thus neglect that education which is the only means now left to him through which he can again occupy that prominent position in the eyes of the Indian Nation which he once occupied. It is the memory of the Sikh heroes of bygone ages, their faith, their valour, their heroic lives, and no less heroic deaths which make the modern Sikh so much respected, and let him deserve this respect not only by preserving the traditions of his forefathers unimpaired, but also by his own achievements not only in the field of battle, but in the field of history, science and literature too." We have given the above article by a Sikh writer, not only for the interesting particulars it contains of the teachings of the Sikh religion, but, as affording, in the sentiments of the writer a marked contrast to the bigotry which actuates so many of the leaders of Hinduism, in treating on Western education. The student will not fail to remark that the advice given by the writer is the result of the emancipation of the Sikhs from Brahminical thralldom. True, he does not, in advocating the pursuit of Western literature and science, show himself less an adherent to the tenets of the Sikh religion, but his faith is the stronger in that it does not fear any detriment to his religion from its association with the teachings of the West. This is chiefly to be attributed to the non-existence of the pernicious caste system among the Sikhs. On the other hand the Brahmans dread the influence of Western ideas. They rigidly enforce the caste distinctions, well knowing that the abuses which they have introduced into the early conception of Hindus, would soon be swept away when the 'caste' idea was expunged, and Indians were left free to pursue their mental dictates, and reason for themselves, by the same light which has advanced into higher regions of activity the peoples of the West. But when this step has been reached, and no doubt it will be reached in the intellectual progress of Hindus, the usurpation and tyranny of the Brahmans will be at an end.

Contrast in the sentiment of the 'Sikh' writer with teachings of the Brahmans.

Pernicious 'caste' system not among Sikhs.

Downfall of Brahman supremacy through Education.

It will be impossible within the limits of this work to describe all the spots which are esteemed sacred by the followers of the different religions prevalent in India. We have, we trust, enabled the reader to form an idea tolerably comprehensive of two, in many respects, very remarkable Hindu sects, not acknowledged by orthodox Brahmans,

Persecuting
acts of the
Brahmans.

Jains, Sikhs.

The Brah-
mans' inter-
pretation of,
and additions
to, the sacred
Books.

Necessity of
breaking up
the 'caste'
system.

The spirit of
Brahmanism.

viz., the Jains, and the Sikhs. The former are among the most industrious people in India, and though they still adhere to many superstitious practices, their religious doctrines certainly contain the germs of much that is beneficial to the human race. They have been represented as a charitable class, industrious, and living in an orderly manner. Their great crime in the eyes of the Brahmans is that they refuse to recognise the superior claims to orthodoxy and sanctity which the latter have arrogated to themselves. Hence the Jains, who were once a very numerous people in India, have now but very few settlements, where they still worship according to the tenets of their religion. There is an increasing number of intelligent students of the ancient tenets of the Hindu faith, who are fully aware of the many interpolations that have been made by the Brahmans in the sacred books, with the purpose of exalting themselves. To the great mass of the people, however, these books written in the Sanscrit are sealed, from their utter ignorance of that language. The approaches to the sacred repositories are pertinaciously guarded by the Brahmans, who have constituted themselves the sole interpreters of what they allege to be a divine mission to man. Jains, Sikhs and the Buddhists, whom we shall afterwards consider, rebelled against the pretensions of the Brahmans. The Jains and the Buddhists were relentlessly persecuted. The Buddhists, driven from India, have carried their religions farther to the East, and to the island of Ceylon. Signs are not wanting in India of a desire to reform the Hindu religion, and to sweep away from it the abuses and misinterpretations due to the Brahman. Such a wish, however, is difficult to realise, and will be slow of accomplishment. The reformer is fettered at every step. The first formidable difficulty is the caste system. This must be first completely broken up. We can only hope for this consummation in the spread of education, which must ultimately triumph over the superstitions which now cloud the mind, and stifle the energies of the Hindu. Much of the power of the Brahman lies in the political aspect of their teaching. They hold out hopes to their misguided flock of obtaining the possession of India, absolutely and solely for themselves. We have sufficiently shown that the spirit of Brahmanism is in the highest degree intolerant and persecuting, and it is not difficult to forecast what would be the fate of the other religionists in India were Brahman ever to attain to supreme political power. Happily there is no fear of such a

Religious
animosities
between Hin-
dus and Mo-
hammedans.

Need of a
pure reli-
gious text-
book, for
Hindus.

Dasahra.

Hushra.

Muharram.

Models of
tombs called
in India 'ta-
buts' or cof-
fins.

Origin of the
observance.

Mohammed-
an sects.

realisation. Under the protecting care of the British Government, religious fantasmagoria has little scope for activity. Very wisely, the rulers in India do not interfere, except for the purpose of preserving order, with the various sects, Hindu or Mohammedan. The Hindus and Mohammedans sometimes come into collision, especially, when their religious celebrations of the Dasahra,* and Dahan† happen at the same time, but the timely precautions of the authorities are generally sufficient to avert any very serious consequences from the fanatical outbursts which occasionally occur. A Hindu well versed in Sanscrit lore, who should give to his countrymen a pure text book of religion based on the teachings of their scriptures, before they were tampered with, and in which one God is clearly set forth, who should plainly show that that God is no

* The Dasahra (compounded of two words signifying ten, and to seize, or take) is celebrated by the Hindus on two occasions. One anniversary commemorates the birth-day of Ganga, when, whoever bathes in the Ganges is purified from ten sorts of sins. This falls in December. The other, in which conflicts between Hindus and Mussulmans sometimes arise, takes place in September, when after worship, and religious ceremonies, which last nine nights, the Hindus throw images of Devi into the river.

† Dahan, generally called Hushra by Indian Mussulmans, also signifies ten, and represents the ten days of the Muharram, the name of the first Mohammedan month, held sacred on account of the death of Husain, son of Ali, who was killed by Yazid, near Kufa. Models of the tombs, or of the buildings containing the tombs of Hasan and Husain, are carried about in procession during the Muharram, (sacred, venerable). These models are sometimes very ornate and costly, according to the means of the Mohammedans who have contributed to their preparation. The poorer Mussulmans carry simpler representations, but all the Shītes, who regard Ali, the nephew, and son-in-law of Mohammed, as the legitimate successor of the prophet, and as the vicar of God, vie with each other, on this occasion in reverencing his memory, and that of his sons, Hasan and Husain, all murdered, at the instigation of their enemies. The Mussulmans are fond of quoting a saying of Hasan, "the tears which are let fall through devotion should not be wiped off, nor the water which remains upon the body after legal washing; because this water makes the face of the faithful shine when they present themselves before God." We shall give some particulars of the differences, which often lead to bloodshed, between the rival sects, *Shītes* and *Sunnites*, when we treat of the Indian Mussulmans. On the tenth day of the Muharram, the tombs are buried or in some places thrown into the river. The poorer models of mosques, or shrines, are disposed of in the same manner. The costly ones are carried to the dargah (court, mosque, or shrine), which receives the name of karbala, from the place in Irak, where Husain was buried. Here they remain till the next anniversary. The Mussalman regard the Hindus as idolaters, the special objects of aversion in their religion. The Hindus detest Mohammedans for their slaughter of kine.

Obstacles to
the improve-
ment of Hin-
dus.

Kalki.

respector of persons, and demands only the sincere and faithful heart of a good and conscientious man : who should, finally, intelligibly explain the mythical character of the various gods and goddesses, and how that these which are the real objects of worship for the ignorant Hindu, were only so many personifications of the attributes of the one God, or of the evidences of his omnipotence, omniscience, and benevolence in the works of nature, could effect a mighty transformation in the Hindus, and work for them an incalculable amount of good. Indians are a subject people, subjected to the sway of a nation, which, whatever faults or imperfections there may have been in the difficult task of governing two hundred millions, composed of so many different elements, has, on the whole, striven earnestly for the good of India. The student will be at no loss to perceive that the difficulty of this task has been immensely increased by the obstacles to the regeneration and improvement of the country, due to Indians themselves. These may be traced to the deadening influence of their religious superstitions. India, if left at the present moment to itself, would become a veritable pandemonium. All patriotic Indians will surely pray for the continuance of British rule, until such time when the light of education shines on their land, when bitter antipathies between creeds and races, and caste distinctions are removed, and each man is left free to follow the pursuit which his inclination, his means, or his genius dictates; without interference from, or to the detriment of, his fellow-countryman. The Hindus are taught to look for the appearance of a tenth incarnation, their deity, Kalki, who, of course, according to the arrogance of their spiritual guides, will assume the appearance of a Brahman. Their prophetic knowledge declares that Kalki will be born in the town of Sambal, and in the family of Vishnu Sarma. He is to ride on horseback, and put to death all the wicked. The true interpretation of this allegory may be considered by Hindus to signify the appearance of knowledge which will drive away at its approach, and effectually destroy the demons of ignorance, folly, superstition and prejudice which have so long enslaved them. After this digression, which we hope will not be considered irrelevant, or devoid of important matter for the reflection of the student, English or Indian, we proceed to our description of the sacred places, giving the Hindu first. Extensive remains of temples, resembling in architectural character those of Southern India, and covered with most intricate and

Bihonta.	elaborate sculptures are to be found on Bihonta, a hill near Adjygurh and Bandelkand. A rampart runs round the summit of the hill—an extensive plateau the whole surface of which is overspread with shat-tered images and fragments of fine carvings in stone, the sound and durable character of which material defies the prolonged action of the mountain air, and the carving, though overspread by a minute black lichen, being as sharp as when first chiselled. The temples are built of the same materials, viz., grey wacke, and of similar proportion.” No date has been assigned to the origin of these structures.	<i>Authorities.</i> —
Carved stone remains.	Adjygurh was stormed and taken possession of by the British in 1809. The chief was then a fugitive, but the place made an obstinate resistance. It is related that when the captors entered the fort they found the father-in-law of the chief, and all the women, with their throats cut. They had voluntarily submitted to death—as the Hindus so frequently did during the Mohammedan invasion—rather than be taken alive by the British. <i>Amurnath</i> is the name given to a cave amidst the mountains bounding Kashmir on the north-east. It is a natural opening in a rock of gypsum, and is about thirty yards high and twenty deep. Another authority, however, states it to be 100 yards wide, 10 high, and 500 deep ; “ It is believed by the Hindus to be the residence of the deity Siva, and is hence visited by great crowds of both sexes and all ages. A great number of dogs inhabit the cave, and these being frightened by the shouts and tumultuous applications of the pilgrims, fly out, and are considered thus to be evidence of a favourable answer to the prayers offered ; the deity being supposed to come forth in the shape of one of these birds. Amongst other fables, it is asserted that those who enter the cave can hear the barking of the dogs in Thibet. It is mentioned by Hügel under the name of Oumrath. It is in Lat. 34°15,' Long. 75°49.’ ” A great resort for Hindu pilgrims is the temple of Badrinath, in Gurwhal, N.-W. P. It is a building of a conical form, with a small cupola, covered with plates of copper, and surmounted by a golden-ball and spire. It is of ancient origin, but an earthquake having destroyed the first foundation, the temple has been restored in modern times. A tank about thirty feet square, called the Tapta Kund, just below the temple, which is situated at an elevation of nearly fifty feet from the ground, is peculiarly holy. The water is supplied by a thermal spring issuing from a dragon’s mouth.	Thornton.
History of Adjygurh.		
Hindu self-sacrifice.		
The cave of Amurnath.		Thornton.
		Vigne.
		Moorcroft.
Residence of Siva.		Thornton.
Temple of Badrinath.		
‘Tapta Kund.’		

Before bathing, the temperature is reduced by the addition of cold water. The pilgrims of both sexes enter the tank indiscriminately. "The ablution, accompanied by due adoration of the idol, and liberal fees to the attendant Bramans, is considered so efficacious in cleansing from past offences, that from forty-five to fifty thousand pilgrims visit the shrine every twelfth year, when the Kumbh Mela* is celebrated. They assemble at Hurdwar, and as soon as the fair there is closed, towards the middle of April, proceed on their round of pilgrimage in the mountains, by Devaprayag, Rudraprayag, Kedarnath, Badrinath, and home by Nanaprayag and Karaprayag." The word *prayaga* means the confluence of any two or more sacred rivers, and pilgrimage thither is enjoined in the Shastras, especially to five, viz., those above mentioned, and to Allahabad, the largest, and principal, and hence called by way of distinction simple *prayaga* by the Hindus. "In ordinary years the number of pilgrims is considerably less. Much attention is ostensibly paid to the comforts and enjoyment of the deity, who is daily provided with a dinner, which is placed before the idol, and the doors of the sanctuary then closed, to leave him uninterrupted during his meal and subsequent repose. The doors are opened after sunset; and at a late hour, his bed being prepared, he is again inclosed, and left in solitude. The vessels in which he is served are of gold and silver, and a large establishment of servants is kept up. The temple is closed in November, and the treasure and valuable utensils buried in a vault beneath, and every human being connected with the establishment then proceeds to Josinath, or some other more genial wintering place, Badrinath and its vicinity being at that season covered with deep snow. Some mountaineers once took advantage of a sudden thaw, and making their way to the treasury, plundered it of 900 pounds weight of gold and silver. They were, however, discovered and put to death. In former times the rajas of Gurwhal frequently made free with the treasure, borrowing sums, and making over villages as security, which were never subsequently redeemed. From this and other sources, the institution obtained possession of 226 villages in Gurwhal and Kumaon, which, however, according to Traill, yield collectively an annual income of only £200. This statement admits of considerable modification at the present time; and as the annual expen-

Absolution
promised by
Brahmans.

K u m b h
Mela.

'Prayags.'

Food offered
to the idol.

Treasures of
the temple.

Plundered.

Source of in-
come of the
Brahmans.

* *Mela* signifies a meeting or fair, and *Kumbh*, the sign Aquarius. The fair takes place at the period when the planet Jupiter is in the sign of Aquarius.

diture sometimes exceeds the income derived from the offerings of votaries and the rents of the assigned lands, the deficiency is supplied by loan to be repaid in years when the offerings of the pilgrims prove unusually large. We need scarcely inform the reader that the Brahmins are the vehicles for the transmission of the food to the god. Theoretically these priests are permitted to receive nothing, but by aid of the pious fraud which leads the ignorant votaries to the shrine to believe that the god needs 'creature comforts' they subsist very well. "The priests (Brahmins from the Dekkan) are under the control of one of their own caste, called Rawul. As there are no women of their caste here, they live in a state of perfect celibacy, but are in truth a very profligate set; notwithstanding which, it is believed, that through their mediation the deity holds forth an unqualified remission from transmigration," those pilgrims, who carry out the injunctions of the Brahmins, and who, above all are lavish in their pious offerings, being considered sufficiently purified, without passing through other stages of existence on earth.

Profligacy
of the Brah-
mins.

'Transmi-
gration.

Baug.

Position.

"Panch Pan-
dus."

Beyt.

Temples to
Krishna.

Conchshells.

Bhagulpur.

Purus Ram.

Bhim-lath.

Excavated in the rocks of the hills in *Baug* in the raj of Amjherra, in Lat. $22^{\circ} 23'$ and Long. $74^{\circ} 51'$ are four remarkable caves formed according to Hindu tradition by the Panch Pandus, "those celebrated heroes of Hindu mythology to whom all wonders are referred." A learned authority has, however, determined that the temples are Buddhist.

Erskine.

Beyt, an island at the entrance of a bay, an inlet of the Gulf of Cutch, abounds with temples and shrines in honour of Krishna. It is the resort of pilgrims who support the Brahmins, of whom the population of the island mainly consists. The name given to it by the latter is Sankhodwara, or "the door of the shell." Great numbers of fine conch shells, used as the trumpets to war by the Rajputs, as well as to awaken the god, when asleep, abound here. "They are also exported to all parts of the world, principally for the purpose of being carved into ornaments."

Bhagulpur, in Goruckpur, N.-W. P., is said to have been the birthplace of Purus Ram, an incarnation of Vishnu, and the progenitor of the Rajput clan of the Bisens, so highly famed in Hindu legendary lore. There is a stone pillar here, known by the name of the staff (lath) * and by some attributed to Purus Ram; by others to Bhim, the son of Pandu. There is another town of the same name, in the district of Bhagulpur, to

* Lath also signifies an obelisk, or pillar.

- the south of Nepaul and Purneah, where there are, in the vicinity, two remarkable round towers, each about seventy feet high. "The names of their founders are unknown, as are also the era and object of their erection: but they closely resemble the *pyrathra*, so numerous in Afghanistan, Persia, and Syria, as well as the round towers of Ireland.* The site of the ancient Palibothra has been conjectured to be contiguous to this town.
- Round Towers.** *Authorities.*
Thornton.
- Bheem Ghora.** *Bheem Ghora*, to the north-east of Hurdwar, in Saharanpur, is in a small recess of the mountain bounding Dehra Doon on the south, and in a perpendicular rock about 350 feet high. "Here is a kunda, or pool, supplied with water from a small branch of the Ganges, and frequented by pilgrims to practise the ablution which they consider efficacious to wash away their sins. According to the legend, Bheema was posted here to prevent the Ganges from taking another course. Immediately above the bath is a small cave, or artificial excavation in the rock. It is pointed out as a miraculous indenture made by the kick of the horse on which Bheema was mounted, and, though only five feet square, affords shelter to a fakir."
- Kunda.**
- Legend concerning Bheema.**
- Bhurtpur.** In Hindu superstitious belief the principal town of the native state of Bhurtpur to the west of Agra, and which is also called Bhurtpur, was named after Bharat, a legendary character of great note in Hindu lore. It is considered to be under the tutelary influence of Krishna, and during the first siege, in 1805, some of the native soldiers in the British service declared that they distinctly saw the town defended by the divinity, "dressed in yellow garments, and armed with his peculiar weapons, the bow, mace, conch, and pipe." "Bhurtpur is in Lat 27° 12', Long. 77° 35'.
- Dress and weapons of Krishna.**

* "On Lough Meagh's bank, as the fisherman strays,
When the clear cold eve's declining,
He sees the round towers of other days,
In the wave beneath him shining—*Moore*."

INTRODUCTORY. CHAPTER X.

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INTRODUCTORY. CHAPTER X.

HINDU SACRED PLACES—(Continued.)

Bindraban.	<p><i>Bindraban.</i>—This town, associated with Hindu mythological belief, is pleasantly situated on the left bank of the Jumna, in the district of Muttra, in the North-West Provinces. The water of the river is held sacred by the Hindus, who have constructed numerous ghats, or flights of steps leading down to the water, to enable pious devotees, who congregate here in great numbers to perform their ablutions, to obtain the sanctifying purification with the greatest comfort to themselves. Numerous <i>dewasthans</i>, or little 'god places,' are erected on these ghats, which extend for nearly a mile along the river. The steps are constructed of red stone, brought from Jeipur.</p>	Authorities.
Hindu Purification.		
Dewasthans.		
Description of the principal temple.	<p>There is one principal temple, though not large. "The round plan is cruciform, resembling that of a Gothic Church.</p>	Thornton.
Towers.	<p>"From its vaulted roof depend numerous idols, rudely carved in wood," and the supporting pillars and walls are covered with coarse sculptures. Two other buildings, being cylindrical towers rounded off at the top, resemble in shape the celebrated black pagoda of Jaggernath, and the temples of Bhobaneser, but are inferior in dimensions to those extraordinary structures. There are a great number of other edifices connected with Hindu 'mythology,' and these become continually more numerous, as various rajas, or other wealthy persons, from time to time build and dedicate fanes of costly and elaborate workmanship to the varied objects of their superstitious reverence. Crowds of pilgrims from all parts of India frequent this town to offer their devotions, especially to Krishna, who, according to the legend, here slew the great serpent 'Kaliya Naga,' which lying across the Jumna, stopped its course and poisoned the water," (students of Greek mythology will not need to be reminded of Apollo slaying the Python. This fable, again, was derived from Egyptian sources, which stated that one Apollo—according to Cicero 3 de Nat. Deor—there were four persons of this name) not the son of Jupiter and Latona, but the son of Vulcan and the tutelary god of the Athenians, called by the Egyptians, Orus, was saved by his</p>	
Pilgrims.		
Krishna slays the serpent.		
Resemblance of Greek and Egyptian Mythology to Hindu.		

* As were, probably, the most ancient structures of the kind in India. The stone carvings are of a later date, and were copied from those originally in wood.

Tradition
concerning
Krishna.

Resort of
Rama.

Endowment
for monkey.

Bitheor.

Asvamedha.

Description
of the Asva-
medha.

Great sacri-
fice of ani-
mals.

mother Isis from the persecution of Typhon,* and entrusted to the care of Latona, who concealed him in the island of Chemnis.) Here also he spent his youthful years, sporting with the Gopis or milkmaids, and playing on musical instruments. A tree is still pointed out, at the foot of which he sat, and among the branches of which the marks of his flute are said to be seen. In honour of the divinity, a festival is held from the tenth day of the light half of Kuar (September and October) to the day of the full moon, at Bindrabun, where a stone platform or stage has been built for the exhibition of the mimic dance in a square near the river-side. Here also was a favourite resort of Rama, who conquered Ravana, the giant tyrant of Lanka or Ceylon, with the aid of Hanuman, the monkey-shaped divinity, and his grotesque followers; and in recognition of those auxiliary services, the monkeys which crowd the luxuriant groves around the town are regularly fed (see 'Benares') and protected by the Brahmans, principally from a fund provided from an endowment made by the celebrated Mahratta Chieftain Madhaji Scindia. One of these creatures was treated with peculiar attention, as its lameness, caused by an accidental hurt, was considered a point of resemblance to their benefactor, Madhaji, who, in his flight from the battle of Paniput, was overtaken by an Afghan, who with a battle-axe gave him so severe a cut on the right knee, that he was for life deprived of the use of the leg of that side." At *Bitheor* in the district of Cawnpur, or more properly, (Khanpur) of which the infamous Nana was chief, are several Hindu temples, and ghats or flights of steps leading down to the Ganges, on the right bank of which Bitheor is situated. Many Brahmans and their followers resort here for the purpose of ablution in the sacred stream. "Brahma is particularly revered here. At the principal ghat, denominated Brahma-Verta ghat, he is said to have offered an Asvamedha † (horse sacrifice), on completing the act of crea-

Authorities.

* Typhon, as the principle of evil, was always inclined to it; all bad passions, diseases, tempests, and earthquakes were imputed to him. Like the untutored Indians and savages, the Egyptians paid adoration to Typhon from fear; they consecrated to him the hippotamus, the crocodile, and the ass. According to Jablonski, the word Typhon is derived from *Theu*, a wind, and *phon*, pernicious. Note—Beloe's Herodotus. Enterpe. CXLIV.

† The *Asvamedha* was probably adopted by the Indians from the Scythians, before they crossed the Indus, (Herodotus IV. 71). At this sacrifice (in Aryan times) 609 animals of various descriptions, domestic and wild, were tied to 21 posts, but after the customary prayers had been offered up, they were three times led round the sacrificial fire. Elephants,

Darsapurnamasa. tion. The pin of his slipper, left behind him on the occasion, and now fixed in one of the steps of the ghat, is still worshipped there; and on the full moon (The Vaidik sacrifices, such as the Darsapurnamasa in which cows and calves were offered up, were celebrated at new and full moon. As amongst the Jews, these periods had their ceremonials) of Agrabayana (November, December) a very numerous-attended mela (fair) or meeting, that mixes piety with profit, is annually held at that place." In the hill fort of **Champaneer.** *Champaneer*, in Guzerat, among other curious Hindu monuments of remote antiquity there is a famous temple dedicated to Kali, the wife of Siva, and in which, no doubt, in former times human sacrifices were offered to the goddess. In *Mewar*, in Rajputana, there is a temple, built of solid masonry, and in good architectural style, erected on a hill, and having the trident of Siva before the entrance.

Human sacrifices to Kali.
Mewar.
Temple to Siva.

Besides this building, there are also two vast temples, in the same place, Chittorgarh, dedicated to Krishna. We may notice, here, a remarkable building in Chittorgarh, viz., the "Kheerut Khumb, or Pillar of Victory, erected in 1439, to commemorate a victory gained over the combined armies of Malwa and Guzerat by Rana Khumbo, who reigned in Mewar (Udipur) from 1418 to 1868. It stands on a terrace forty-two feet square, is one hundred and twenty-two feet in height, and each of the four faces is, at the base, thirty-five feet in length. There are nine stories, and on the summit a cupola. The whole, is one mass of the most elaborate sculpture, executed in white marble, and representing various subjects of Hindu mythology. About the centre of the hill-top is a curious Jain pillar, built in 896, (see 'Jains'). In *Chunargarh*, a town in Mirzapur, there is a large slab of black marble. It is in a small square court, overhung by the branches of the sacred pipal tree. On this slab, so the Hindus believe, for nine hours every day, the Almighty sits, though invisible to mortal eyes. During the remaining three hours of the day, Benares is blessed by His presence. The worship of Siva, the destroyer, is practised in many

Jain Pillar.
Chunargarh.
The seat of the Almighty.

Worship of Siva.

camels (compare Sanscrit Kramela and Greek Karmelos), buffaloes, birds, porpoises, crocodiles, snakes, and even mosquitoes and worms were included among the animals. At last the horse was immolated by an axe, and its flesh was cut into fragments; dressed, partly roasted, and partly boiled, and made into balls and eaten. This ceremony was subsequently performed symbolically. (Wilson's introduction to the Rig Veda.) The sacrifice of the horse, and that of the cow, no doubt, were common in the earliest periods of the Vaidik ritual.—(Samaachandra Ghoshia).

Propensity
to worship
evil spirit.

Origin of
'Hinduism.'

Conjeveram.

Pagodas to
Siva.

Worship of
the deity.

Description
of the pago-
das.

Devaprayga.

Authorities.

parts of India, probably by some of the ignorant and superstitious devotees from a somewhat similar idea, as that which actuates the devil-worshippers of Syria. The latter say that it is unnecessary to propitiate the good spirit, who cannot, from his nature, commit acts other than of benevolence. The evil spirit is the one to be feared, and his anger to be deprecated. Siva may be said to be the personification of that power, or rather law in nature, according to which everything withers, decays, and perishes in its season. The religious belief of the Aryans, which pervades, and has been systematized in, Hinduism, was evolved from the workings of natural forces, whose results, indeed, they saw, but whose causes they did not comprehend. The good and evil attributes of their divinities were founded on these and have descended as real powers in the present Hindu pantheism. Not but, as will be seen in treating of the Hindu systems of religion, there were no minds that attained to a higher conception of one God. But it did not suit the exclusive pretensions of the Brahmans, the religious teachers, to disseminate such an idea among the masses. The power of the priests was based on their perpetuating the gross superstitions which have clung to the Hindus through so many dark centuries of ignorance. At *Conjeveram*, a town in the district of Chingleput in the Madras Presidency, there are numerous pagodas dedicated to Siva, and his consort Kamachuma. These are attended by Brahmans, who keep a large number of dancing girls in honour of Iawara, or Siva. The pagodas are "great stone buildings, very clumsily executed both in their joinings and carvings, and totally devoid of elegance or grandeur, although they are wonderfully crowded with what are meant as ornaments." "These pagodas are highly famed in the mythological lore of the Brahmans, and are amongst the most revered and frequented in Southern India. The great gateway of the pagoda, as is usually the case with such structures, is huge and lofty, and from the top, which is reached by seven flights of stairs, there is a view extremely fine, consisting of extensive woods intersected by a large sheet of water, with numerous pagodas rising among the trees, and a magnificent range of retiring mountains in the distance."

Thornton.

At *Devaprayaga* in Gurwhal—one of the five 'prayags,' mentioned in the last chapter as places of Hindu pilgrimage, enjoined by the 'Shastras'—there stand "in the upper part of the town, a temple, sacred to

Ramachandra.
dra.

His temple.

Image of
Ramachandra.

Garuda.

Ablution.

Revenue of
the Brahmans.

Ramachandra.* It is situate on a terrace from twenty to thirty yards square, and six feet high, and is built of large blocks of cut stone piled on each other, without cement, so as to form a pyramid, bulging in the middle, and decreasing rapidly towards the summit, which is surmounted by a white cupola; and over all is a square sloping roof, composed of plates of copper, crowned above with a golden ball and spire. The entrance is on the western side, in a portico, from the roof of which are hung bells of various sizes. Under the shelter thus provided, the worshippers perform their devotions. The image of Ramachandra, about six feet high, carved in black stone, but painted red, except the face, is seated opposite the door, and under the eastern part of the cupola. Before the idol, and opposite the portico, is the brazen image of a Garuda (or Gurura).† One knee is bent on the ground, and his hands are joined in the attitude of prayer. The whole height of the building is between seventy and eight feet. Under the terrace is a temple sacred to Mahadeva. The only information which the Brahmans professed to be able to vouch for, when questioned respecting the age or founders of the building, was, that it had stood for 10,000 years, which is certainly a very respectable degree of antiquity." "The grand rite is ablution which takes place at the confluence (of the Alukunda and Bhageerettee), in three kundas or basins, excavated in the rock, at a level a little lower than the surface of the current, which here is so rapid and violent as to sweep away any one attempting to bathe in it. The names of the pilgrims are registered on their making sufficient disbursements to the officiating Brahmans, on account of dues and oblations. The annual revenue of these functionaries does not exceed £120, derived from twenty-five villages, granted for the purpose by the Raja of Gurwal, and notwithstanding the holy celebrity of the place, the Brahmans are compelled to eke out a subsistence by the practice

* Son of Dasaratha, an ancient Raja, Ramachandra was the seventh avatar, who descended for the purpose of destroying Ravana, the tyrant of Lanka, or Ceylon.

† This demi-god, with the head and wings of a bird, and the body, legs, and arms of a man, is of considerable importance in the Hindu mythology. He is the son of Kasyapa and Vinata, the brother of Arun, and the *vahan* or vehicle of Vishnu (Arun, in Sanscrit, also signifies the sun.) As Arun, the Charioteer of Surya (the sun) is the dawn, the harbinger of day, so does Garuda, the younger brother, follow as its perfect light. He is the emblem of strength and swiftness, and besides being the bearer of the omnipotent Vishnu, is greatly distinguished in Hindu legends on many important occasions. (Stocqueler).

of trade. The temple, as well as the rest of the town, was much shattered by an earth quake in 1803, but subsequently repaired by Brahmans sent thither for the purpose by Daulat Rao Sindia."

Mondop. Among the sacred edifices of the Hindus, we may notice the *Mondop*, and the *Novorotno*, or "building of nine ornaments."

Dinajepur. Specimens of these are to be seen in the district of Dinajepur in Bengal. They are prominent among numerous *Sthans*, or rude Hindu places of worship, consisting merely of "heaps or square terraces of earth, having a stone or a rude image of clay painted as an object of worship".

The Mondop. The *Mondop* is erected with walls, on which are depicted rude and revolting images of subjects drawn from Hindu mythology.

Cost of Novorotnos. *Novorotno* has "a roof of two stages, with an octagonal ground-plan, a central pyramid, and eight others, one at each external angle. Such buildings are costly, as they are cased with expensive tiles elaborately carved. That at Gopalganj (in Jessore) is said to have cost £20,000."

Sati. The Brahmanists, in Dinajepur are, for the most part, polygamists. It is stated that "widows rarely burned themselves with the bodies of their husbands, even when that horrible practice* was permitted by law, and not more than one or two instances occurred annually." Of all the shrines raised to Krishna, the most celebrated is that at Dwarka, or Dwarika, called also Jigat, in the peninsula of Kattiwar, a province of Guzerat.

Dwarka. "The temple of Krishna, or Dwarkanath," the Lord of Dwarka, is built on an eminence rising from the sea shore, and surrounded by a fortified wall which likewise encircles the town (Dwarka), from which it is, however, separated by a lofty partition-wall, through which it is necessary to pass to see it to advantage."

Temple of Krishna. "It may be said to consist of three parts: the mandaff or hall of congregation; the devachna, or penetralia (also termed *gabarra*); and the Sikra, or spire." "The mandaff is a square, measuring twenty-one feet internally, and five distinct stories high. Each story is colonnaded, the lower being twenty feet in height, and of the same square form to the last, where the architraves are laid transversely to form a base for the surmounting dome, whose apex is seventy-five feet from the pavement. Four massive pillars on each face of the square form the foundation for this enormous weight; but these being inadequate to

Thornton.
Various.

* This self-immolation, called Sati, was recommended, though not strictly enjoined by the Shastras, which, however, prescribes the ritual to be used in the ceremony.

Sikra, or
Spire.

Dimensions
of the tem-
ple.

Temple to
Deoki.

Ancient
Dwarka.

Brahmanical
auguries.

sustain it, intermediate pillars to each pair have been added, to the sacrifice of all symmetry. A colonnaded piazza surrounds the lowest story, of about ten feet in breadth, from which to the north, south, and west, portions are projected, likewise colonnaded. Each story of the Mandaff has an internal gallery; with a parapet of three feet in height to prevent the incautious from falling. These parapets, divided into compartments, had been richly sculptured." "The Sikra, or spire, constructed in the most ancient style, consists of a series of pyramids, each representing a miniature temple, and each diminishing with the contracting spire, which terminates at 140 feet from the ground. There are seven distinct stories, before this pyramidal spire greatly diminishes in diameter. Each face of each story is ornamented with open porches surrounded by a pediment, supported by small columns. Each of these stories internally consists of columns placed upon columns, whose enormous architraves increase in bulk in the decreasing ratio of the super-imposed mass; and although the majority at the summit are actually broken by their own weight, yet they are retained in their position by the aggregate unity." The entire fabric, whose internal dimensions are seventy-eight feet by sixty-six, is built from the rock, which is a sand stone of various degrees of texture, forming the substratum of the island. It has a greenish hue, either from its native bed, or from imbibing the saline atmosphere, which, when a strong light shines upon it, gives the mass a vitreous transparent lustre." "Joined by a colonnade to this temple is a smaller one, dedicated to Deoki, the mother of Krishna; and at the opposite angle of the great temple is another, still smaller, dedicated to Krishna under his title of Madhu Râé, or the "Prince the intoxicator." The Gomti, a small rivulet which flows by the group, is considered especially sacred, but it is so shallow that it does not reach the ankle. The site of the temple was once insulated; but the sea having thrown up a sand bank across the channel, this sacred spot is now connected with the mainland. About eighteen miles north of Dwarka is Amrara, supposed to be Maldwarka or ancient Dwarka, where Krishna met his death. Others, however, consider Mahadoopur, ninety-five miles south-eastward of Dwarka, to have been contiguous to Mal Dwarka, which, according to tradition, was swept away by the sea. At this spot, native report declares that a bird annually springs from the foam of the sea, and having perched and sported on the top of the temple, falls down and dies, and from its plumage the Brah-

mans prognosticate whether the year will be rainy or otherwise."

Authorities.

The caves of
Elephanta.

Where sit-
uated.

Origin of the
name.

Description
of the cave-
temple.

The great
temple.

The minor
temples.

We will now proceed to give a description from Thornton, and authorities from which he has quoted, of the celebrated caves of Elephanta, a small island on the east side of the harbour of Bombay, and distant about five miles from the mainland. "The island, is something less than six miles in circumference, and is composed of two long hills, with a narrow valley between them. The usual landing place is towards the south, where the valley is broadest. About 250 yards to the right of the landing-place is a large clumsy figure of an elephant, out of an insulated black rock; and from this circumstance the island (which is called by the natives Garra-puri) has derived the denomination by which it is known to Europeans. This huge figure, which is thirteen feet in length, is represented as much mutilated, and rapidly sinking into total decay, its head and neck having, in 1814, fallen from the rest of the body, which was also fast coming to the ground, an extensive fissure having taken place in the back. On advancing farther from the landing-place, the visitor comes suddenly in front of the grand entrance of a magnificent temple, whose huge massy columns seem to have supported the whole mountain which rises above it, and out of which it is hewn. "The geological formation of the rock is probably basaltic. The entrance is by a spacious front, supported by two ponderous pillars and two pilasters, forming three openings, under a thick and steep rock, overhung by brush wood; and the impression on reaching the interior is rendered very deep and solemn, by the long ranges of columns, that appear closing in perspective on every side; the flat roof of solid rock, that seems to be prevented from falling only by the massive pillars, whose capitals are pressed down and flattened, as if by the superincumbent weight; the darkness that obscures the interior of the temple, which is dimly lighted only from the entrances; and the gloomy appearance of the gigantic stone figures, ranged along the wall, and hewn, like the whole temple, out of the living rock? There are three principal parts in this extraordinary work; the great temple, 133 feet broad and 130½ long; and two smaller temples, one on each side of the principal one.

These two appendent temples do not range in a straight line with the front of the principal one, but recede considerably from it, being approached by two narrow passes in the hill, one on each side of the ground entrance, but at some distance therefrom. Each of these passes conducts also to a side-form of

Thornton.
Various.

the grand excavation, exactly like the principal front, consisting of two huge pillars with two pilasters. These two side fronts are precisely opposite to each other, on the east and west, the grand entrance facing the north ; and the plan is regular, there being eight pillars and pilasters in a line from the northern entrance to the southern extremity, and the same number from the eastern to the western entrances. The only striking deviation from this irregularity in the chief temple is afforded by the occurrence of a small square excavation, observable on the right in passing up the temple. At the further extremity of the temple are two small excavations, facing each other on the right and left. "The pillars, which all appear to run in straight lines, parallel to each other, and at equal distances, are crossed by other ranges running at right angles in the opposite direction ; they are strong and massive of an order remarkably well adapted to their situation and the purpose which they are to serve, and have an appearance of considerable elegance. They are not all of the same form, but differ both in size and ornaments, though this difference also does not at first strike the eye. They rise to upwards of half their height from a square pedestal, generally about three feet five inches each way, crowned on the top by a broad bandage of the same shape about this ; but divided from it by a circular astragal and two polygonal fillets, rises a short round fluted shaft, forming about a fourth of the column, and diminishing with a curve towards the top, where a circular cincture of beads binds round it a fillet composed of an ornament resembling leaves, or rather cusps, the lower extremity of which appears below the cincture, while the superior extremity rises above, projecting and terminating gracefully in a circle of overhanging leaves or cusps. A narrow band divides this ornament from the round fluted compressed cushion, which may be regarded as the capital of the column, and as giving it its character ; its fluted form coalesces beautifully with the fluted shaft below. This cushion has its circumference bound by a thin flat band or fillet, as if to retain it ; and above supports a square plinth, on which rest the architrave, that slopes away on each side in scrolls, connected by a band or riband, till it meets the large transverse beam of rock, which connects the range of pillars.' Fronting, and within the principal entrance, is a 'gigantic bust, representing some three-headed being or three of the heads of some being to whom the temple may be supposed to be dedicated. Some writers have imagined

Authorities.

Figure of the deity to whom the temple is dedicated.

Lingayet
worship.

Hindu wor-
shippers.

They bribe
their 'god.'

Sacred teach-
ing.

Comparison
with the Jews
and others.

that it is what they have called the Hindu trinity of Brahma, Vishnu, and Siva.' Others consider it a tri-form representation of Siva alone. This bust, which represents the deity down to the breast, and is consequently a third length, has been ascertained by measurement to the top of the cap of the middle head to be about eighteen feet high; and a notion of its bulk may be formed from the measurement in an horizontal curved line, embracing the three heads at the height of the eyes, and touching them, which is nearly twenty-three feet. This, though the most remarkable, is but one specimen amidst a profusion of carved figures, representing various subjects of Brahmanical mythology, though it is puzzling to observe, that one at least appears to be a representative of Buddha, held in abomination by the Brahmans. The precise nature of the worship to which these temples were consecrated, seems, indeed, to be of very disputable character. There are, in different parts, three sanctuaries or shrines, which, in the opinion of a judicious writer already quoted, were devoted to the adoration of certain emblems, which, though occupying a distinguished place in Hindu mythology, are not fitted to be made the subject of popular disquisition (see Lingayet worship). This opinion is deduced from the position of the emblem in question in various parts of these excavations. The writer above referred to, in explaining the grounds of his belief, observes that the "use made of temples by the ancient Greeks and Romans, as well as by the modern Hindus, is considerably different from that required of them by Christian nations. A Hindu goes alone, as an ancient Roman would have done, when he finds it convenient, offers his solitary prayers before his idol, prostrates himself in his presence, and leaves his offering; he attempts to bribe his god to prosper him in his trade, whether it be merchandise, or procuration, or theft. There is no stated regular time of teaching, no public prayers said by a priest in the name of a mixed congregation, no gathering of the people to go through a solemn service. Their great festivals are like our ideas of a fair; each man goes in his own time to the temple, makes his offering at the feet of the idol, goes out, and purchases sweetmeats. All teaching or reading of the sacred books is in private houses; or, if it is in the temple, it is in the court of the temple, never in the consecrated edifice; the verandas or porticoes near the temple are used just as any others equally convenient would be. This use, to which the courts of the temple are applied, will throw light on

many passages of history and the sacred volumes of of the Jews. It is evident that the temples of nations whose worship is so conducted, need not be large, like our churches, since it is not required that they shall contain a multitude. In all very ancient temples, however magnificent, the part of the temple in which the deity is supposed to reside is small, surrounded by numerous buildings, in which the priests and servants of the temple reside.

Authorities.
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The great object of worship always in an inner chamber.

This seems to have been the plan of the first temple of Jerusalem ; it was that of the older Grecian temples, as we may observe from the *Ion* of Euripides, and it is at this day that presented by the temple of Mecca. In the temples of the Hindus the great object of worship is not constantly exposed to view, nor placed in the larger outer building ; it is always in an inner, small, dark apartment, usually having only one door, requiring to have lights burning before it in order to be seen, and facing the door, so as to be visible from the further side of an intervening saloon'. The arrangements at Elephanta appear, as far as can be judged, to have corresponded precisely with this view, and to countenance the conjecture of the writer quoted. All, however, is wrapped in mystery. Even the period and authors of these extraordinary works are totally unknown, but there seems no good ground for assigning them a very remote antiquity. The stone is of a mouldering nature, and many parts are far gone in decay."

Ellora.

The town.

The temples.

Supposed origin.

The Dwarpa Yug.

The cave temples of Ellora afford another illustration of Hindu sacred architecture, of a very curious and interesting nature. "Ellora is a decayed town in Hyderabad, or dominions of the Nizam, situate 13 miles N.-W. from Aurungabad, and seven from Dowlutabad. It was formerly a place of some note, deriving its celebrity chiefly from the remarkable excavations in the neighbouring mountain, known as the temples of Ellora. According to Hindu legend, the date of these Temples is carried back for a period of 7,950 years, and their origin ascribed to Raja Beloo, the son of Peshfont, of Ellichpur, when 3,000 years of the Dwarpa Yug* were yet unaccomplished.

Thornton.

* The Dwarpa Yug, or Dwapar Yuga is the third of the four Yugas, into which each of the seventy-one Maha Yugas, or Great Ages composing each mamantara, of which there are fourteen, is divided. The Dwapar Yuga, which preceded the present, or Kali Yuga (432,000 years) extended through 864,000 years. Of the Kali Yuga of the present mamantara 4,977 years have elapsed. In this period, which approximates to that assigned by. Biblical chronologists, as having elapsed since the creation of the world, Hindus acknowledge most of their historical events to have occurred.

First men-
tion in his-
tory.

Extraordi-
nary labour
evidenced in
the caves.

Story of the
Princess
Dewal Devi.

The more rational account of the Mahometans states that the town of Ellora was built by Raja Eel, who also excavated the temples. Eel Rajah was contemporary with Shah Momin Arif* who lived 950 years ago. According to Elphinstone, however, the first mention in history of these caves occurs in connection with the Princess Dewal Devi,* daughter of the rajah of Guzerat, who was captured by a party who had gone from the camp of Alp Khan to visit the excavations at Ellora. These wonderful productions of human industry and perseverance, 'which' says Elphinstone 'have been compared, as works of labour, to the pyramids of Egypt, and which in reality far surpass them as specimens of art, have drawn forth expressions of admiration from all who have studied them.' 'Whether,' says Sir Charles Malet, 'we consider the design, or contemplate the execution of these extraordinary works, we are lost in wonder at the idea of forming a vast mountain into almost eternal mansions. The mythological symbols and figures throughout the whole leave no room to doubt their owing their existence to religious zeal, the most powerful and most universal agitator of the human mind.' From the elaborate notice of a more recent observer, Colonel Sykes, it appears that the hill containing the excavations takes the form of

Authorities.

Elphinstone.

Sir C. Malet.

Col. Sykes.

* This princess "had long been sued for by the son of Ram Deo, the raja of Deogiri, but her father, considering a Marratta, however high in station, as an unworthy match for the daughter of a Rajput, had rejected all his offers. In the present extremity, however, (the solicitation for his daughter's hand by Alp Khan, governor of Guzerat) he gave a reluctant consent, and the princess was sent off with an escort to Deogiri. Immediately after her departure, Alp Khan succeeded in defeating and dispersing the raja's army. His victory afforded him little satisfaction, when he found that the princess had escaped him; and knowing the influence of Caula Devi, (the wife of Ram Deo, who had been taken prisoner, and having been carried to Ala-ud-din's harem, had gained a great share of his favour by her beauty and talents), and the impetuous temper of the king, he gave up his whole attention to the means of accomplishing an object, which they had both so much at heart, (the recovery of Dewal Devi, who was anxiously sought by her mother Caula Devi). His utmost efforts were not attended with success; and he had arrived within a march of Deogiri without hearing any tidings of the princess, when a party who had gone from his camp to see the caves of Ellora happened, by mere chance, to fall in with her escort; and being under the necessity of fighting in self defence, they dispersed the escort, and captured the princess, before they were aware of the importance of their acquisition. Alp Khan, delighted with his prize, immediately marched with her to Delhi. Her beauty made such an impression on the king's eldest son, Khizr Khan, that he soon after married her; and their loves are the subject of a celebrated Persian poem, by Amir Khusru."—(*Elphinstone*.)

a crescent, presenting its concavity to the west, and rising in its extremities to an elevation considerably above the intermediate level. The sculptures at the two extremities are those of Dehrwarra and Parusnath, the interval, somewhat exceeding a mile, being occupied by other caves at irregular distances from each other, and seldom on the same level. The very minute and complete account of these celebrated caves, which is contained in Colonel Sykes's paper will furnish the inquirer with the fullest information, and leave him nothing to desire further. To this, therefore, the reader is referred. Ellora was ceded in 1818, by Holkar, under the treaty of Moondesoor, to the British, who transferred it to the Nizam in 1822, by the treaty of Hyderabad." "In a mountain about a mile to the eastward of Dowlutabad, are the caves of Ellora, or, as the place is called by the natives, *Verrool*. In magnitude and execution these excavations excel everything of the kind in India. They compose several temples, and are filled with figures; some are dedicated to Siva, and others are Bhoddhist." Writing of Hindu temples, Elphinstone says, "The cave temples, alone, exhibit boldness and grandeur of design;" but, "even the caves have no claim to great antiquity. The incipations, in a character which was in use at least three centuries before Christ, and which has long been obsolete, would lead us to believe that the Baudha caves must be older than the Christian era. "There are Jain caves also, on a great scale, at Ellora. No reliance can be placed on Hindu chronological accounts, and the period which they assign to these excavations cannot be accepted as authentic. The Brahmins are very prone to exaggerate the antiquity of their religious edifices, though if we are to believe them, in their accounts of the foundation of Brahmanism, these structures must have been applied, in their origin, to the carrying out of religious conceptions, which long preceded many of those to be found in modern Hinduism. Amongst all the religious ceremonies inculcated by the Hindu faith none is of greater importance than ablution in sacred streams, by the banks of which the Brahmins congregate to receive the pious offerings of the devotees. The ablution in the Ganges, particularly at certain periods is efficacious in washing away all sin, and beyond all places resorted to for the purpose, Hurdwar, in Saharunpur, called sometimes *Gangadwara* or the 'Gate of the Ganges,' has most celebrity. It is here that the river, leaving the mountains, commences its course over the plains of Hindustan. The most sacred spot, where the pilgrims bathe, is at a ghat leading down to

Authorities.

Cession of Ellora to the British.

Stocqueler.

The caves not of great antiquity.

Elphinstone.

Jain caves.

Exaggerated chronology of the Brahmins.

Religious necessity of ablution among Hindus.

Washing in sacred streams cleanses from sin. Hurdwar.

H a r i k a Pairi. the river, called, Harika Pairi, or "the stairs of Vishnu." A great struggle takes place among the bathers, to enter at the propitious moment, the river first—priority conferring peculiar benefit from a spiritual point of view. If often happens that in the rush made by the fanatics, numbers are crushed to death in the crowd, or precipitated into the river and drowned.

Authorities.

Hindu fanaticism.

The bathing period.

Kumbh-mela.

The last day of bathing. Description of the mela or 'Fair'

Number of people assembled.

"The bathing commences in the month of Chaitra (the Hindu name of the twelfth month, the full moon of which is near) when the sun is in Mina or Pisces, and concludes on the day when he enters Mesha or Aries, agreeably to the solar computation of the Hindus, and corresponding with the 10th of April, on which day the sun has actually advanced $20\frac{1}{2}^{\circ}$ in that sign. Every twelfth year is celebrated with great rejoicing, and is called the Kumbh-mela, so denoted from the planet Jupiter being then in the sign of Aquarius (see note-ante.) whether this sign be symbolical of the purpose for which they meet, or whether the conjunction be arbitrary or accidental, is not ascertained; but a pilgrimage at those duodecennial periods is considered the most fortunate and efficacious" "The 10th of April, is the Purbi, or last day of bathing. The mela or fair, held on this occasion for commercial purposes, is the means of very extensive traffic. From the Panjab, and from the countries west of the Indus, are brought camels, horses, mules, salt, antimony, fine woollens and piece-goods, tobacco, asafætida, dried fruits (such as apricots, figs, prunes, raisins), almonds; pistachio-nuts, and pomegranates; from Cashmere, shawls and other fine woollen fabrics; from Rajputana, various fancy-goods, such as *Chiras* or spotted turbans, toys, and other wares in metals and ivory, besides inferior woollens, and a great number of camels; from the British provinces, cotton and silk fabrics, and European goods. There are besides less important articles of commerce in great quantity and variety; and the food required for the vast assembled multitude constitutes an extensive and lucrative subject of traffic." The number of people who congregate at Hurdwar, at this time, from various motives, has been estimated at two millions and a half. But this estimate falls short of the number who actually visit the place for the purpose of bathing. There is a constant influx and departure of pilgrims. Religious animosities often lead to strife and sanguinary conflict between rival sects. "In 1760, on the Purbi, two rival sects,—the

Thornton.

The Gosains
and the Bai-
ragis.

Capila.

Massacre of
Hindus by
Tamerlane.

Chaitanya of
Nadiya.

Bairagi.

The doctri-
nor of Capila.
The Sankya
school of
philosophy.

Gosains* and the Bairagis † met in battle which terminated in the defeat of the latter, of whom, according to report, 18,000 were slain. At the time of Hardwicke's visit, in 1796, the Gosains, venturing to resist the better-organized Sikh pilgrims, were defeated with the loss of about 500 men." Capila ‡ a most religious man, performed for a long time religious austerities near Hurdwar, where they show to this day, the place where he lived, under the name of capila-sthan; hence the pass of Hurdwar is sometimes called the Pass of Capila or Kupeleh. Tamerlane marching to this place after taking Delhi, massacred a multitude of Hindus here assembled, and carried off a rich booty. We

* The descendants of the disciples of Chaitanya of Nadiya, a philosopher, who flourished in Gaur or Lucknouti, a place of great antiquity but now in ruins, in the district of Maldah in Bengal. Chaitanya flourished about the year 1407 of Salivahana, a prince whose æra commences 78 years after the birth of Christ. It is called Saka. Chaitanya was by birth a Brahman; and having become a Sannyasi (a Brahman, who is reckoned of the fourth order, a religious mendicant), maintained that the doctrines of the *Vedas* had been hitherto misunderstood, and explained them in a manner peculiar to himself. His sect is a branch of the Vaishnava, or worshippers of Vishnu. His followers, who are said to amount to five millions, believe him to have been an incarnation of the deity.

† *Bairagi* is from the Sanscrit, *Bairag*, signifying, penance. It is applied to an austere recluse, and to a kind of wandering fakir, who practices certain austerities. This devotee, when he sits, places under his arm-pit a small crooked stick (*Bairaga*) to lean upon.

‡ *Capila* enunciated doctrines, distinguished as atheistical, from the theistical as taught by Pantanjali. Both these teachers belonged to what is called the Sankya school of philosophy.

The two branches of the School agree in the following principles, as given by Elphinstone, from Colebrooke:—

"Deliverance can only be gained by true and perfect knowledge.

This knowledge consists in discriminating the principles perceptible and imperceptible, of the material world from the sensitive and cognitive principle, which is the immaterial soul.

True knowledge is attained by three kinds of evidence; perception, inference, and affirmation (or testimony.)

The principles of which a knowledge is thus derived are twenty-five in number, *vis.*:—

1. Nature, the root or plastic origin of all; the universal material cause. It is eternal matter; undiscrète, destitute, of parts; productive, but not produced.

2.—Intelligence; the first production of nature, increate (the contradiction between the two first terms might be explained by supposing that intelligence, though depending on nature for its existence, is co-eternal with the principle from which it is derived (Elphinstone); prolific; being itself productive of all other principles.

Authorities.

Col. Wilford
Asiatic Re-
searches.

Thornton.

Colebrooke.

Transactions
of the Royal
Asiatic society
Vol. 1.

Hastinassur. may mention here, a place, noted in Hindu traditions, Hastinassur, in Meerut, N.-W. P. It is on the right bank, of an old channel of the Ganges. According to Hindu mythology Hastinassur was so called from Hasti, its reputed founder. It is more probable, however, that it derived its name from the numerous elephants in its vicinity, the appellation signifying 'elephant's town' In the *Ayeni Akberi*, or regulations of, Akber, 'it is mentioned under the name of Hastnapur (elephant's town), and stated to be an ancient Hindu place of worship, on the banks of the Ganges," and to yield a revenue of 1,11,672 rupees. It appears to have been the Bastinora of the Greek geographers, and is by Ritter styled (with no great perspicuity) "the Babylon of ancient India." The Hindus consider the ancient city to have been the

A'yeni Ak-beri.

Hastinassur known to the Graeks.

Authorities.
—
Thornton &c

3.—Consciousness, which proceeds from intelligence, and the peculiar function of which is the sense of self-existence, the belief that, "I am."

4. to 8.—From consciousness spring five particles, rudiments, or atoms, productive of the five elements. (Bather, rudiments of the perceptions by which the elements are made known to the mind; as sound, the rudiment of ether; touch, of air; smell, of earth, &c.—Wilson's *Sankya Carika* p. 17.)

9 to 19. From consciousness also spring eleven organs of sense and action. Ten are external; five instruments of the senses, (the eye, ear &c.) and five instruments of action (the voice, the hands, the feet, &c.) The eleventh organ is internal, and is mind, which is equally an organ of sense and of action.

20 to 24. The five elements are derived from the five particles above mentioned (4 to 8). They are space, air, fire, water, and earth.

25. The last principle is soul, which is neither produced nor productive. It is multitudinous, individual, sensitive, unalterable, immaterial."

The above tenets "are common to both schools. but Cap ila, admitting, as has been seen, the separate existence of souls, and allowing that intellect is employed in the evolution of matter, which answers to creation, denies that there is any Supreme Being, either material or spiritual, by whose volition the universe was produced. Patanjali, on the other hand, asserts that, distinct from other souls, there is a soul or spirit unaffected by the ills with which the others are beset; unconcerned with good or bad deeds or their consequences, and with fancies or passing thoughts; omniscient, infinite, unlimited by time. This Being is God, the Supreme Ruler." The Sankya, who denies a God, passes his time in abstruse reasonings on mind and matter, while the deistical Sankya devotes his to religious exercises, or mental abstraction. By this process the latter conceives it possible to attain to a knowledge of the past and future. Such as endeavour to penetrate into all the secrets of nature-mind, and matter, are called *Yogis*, from a word meaning "abstracted meditation."

Elphinstone.

Hindu accounts.	capital of the Panchala,* and the residence of King Bharata, the fifth in descent from Sivayambhuva or Adam, and the ancestor of the renowned rival families the Kurus and Pandus from (two branches of the reigning family) whose contest gave rise to the war celebrated in the "Maha Bharat." The opposite parties, belonging to the lunar race, were each supported by numerous allies, and some from very remote quarters.	Authorities.
The war between the Kurus and Pandus.	"There seem to have been many states in India (six, at least, in the one tract upon the Ganges; Hastinapura, Mattra, Panchala (part of Oudh and the lower Doab) Benares, Magada, and Bengal (oriental Magazine vol. III. p. 135 : Tod vol. I. p. 49); but a considerable degree of intercourse and connexion appears to have been kept up among them. Krishna, who is an ally of the Pandus, though born on the Jamna, had founded a principality in Guzerat : among the allies on each side are chiefs from the Indus, and from Kalinga in the Dekkan ; some even who, the translators are satisfied, belonged to nations beyond the Indus ; and Yavausa, a name which most orientalists consider to apply, in all early works, to the Greeks. The Pandus were victorious but paid so dear for their success, that the survivors, broken-hearted with the loss of their friends and the destruction of their armies, abandoned the world and perished among the snows of the Hemalaya, Krishna, their great ally, fell,† in the midst of civil wars in his	Elphinstone. Book IV. chap. I.
Ancient States in India.		
Krishna an ally of the Pandus.		
Yavanas.		
Fate of the Pandus.		
Death of Krishna.		
Panchala.	* <i>Panchala</i> seems to have been a long, but narrow territory extending on the east to Nepal, (which it included,) and on the west along the Chambal and Banas as far as Ajmir." Later it was called <i>Caucubya</i> , or <i>Canouj</i> one of the most ancient places in India, and giving its name to one of the greatest divisions of the Brahman class. The identity of <i>Canouj</i> and <i>Panchala</i> is assumed in Menu 11, 19.	
	"Ayodha is not mentioned in the 'Maha Bharat', nor <i>Caucubya</i> (<i>Canouj</i>), unless as asserted in Menn (chap. II. s. 19, <i>Panchala</i> is only another name for that kingdom."	
The Pandus.	The <i>Pandus</i> , were "five heroes, or demigods, descended from the ancient sovereigns of the countries of Hindustan bordering upon the Jamna, thus called " <i>Panduan Raj</i> , or the kingdom of the Pandus, the father of these five heroes was the son of Vyasa and Pandeia."—(<i>Stocqueler</i> .)	
	The country around, where the <i>Kaurava</i> and <i>Pandava</i> , ancient reigning families of Dihli fought, hence a great place of pilgrimage, was also called <i>Kuruchetr</i> . The name was given particularly to a lake, supposed by the Hindus to be the navel of the earth, and the spot where the first creation took place.	
Krishna.	† Krishna, deified, is the greatest favourite with the Hindus of all their divinities. On the success of the Pandus, whose cause he had espoused, he returned to his sovereignty of Dwarika (Q. V.), in Guzerat. Hereafter being embroiled in civil discord, he was slain (according to Tod, from Hindu sources), by the arrow of a hunter, who shot at him by mistake, in a thicket.	

Hindu legend regarding his descendants.

The Maha Bharat.

Period of the war related in the Maha Bharat.

The kings of Magada.

Present Hustinassore.

White ants.

Jewala Muki.

Worship of Devi.

Etymology of the words Jewala Muki.

Bikhis.

own country. 'Some Hindu' legends relate that his sons were obliged to retire beyond the Indus ;' and, as those Rajputs who have come from that quarter in modern times to Sind and Cach are of his tribe of Yadu, the narrative seems more deserving of credit than may at first sight appear. The more authentic account, however, (that of the 'Maha Bharat' itself,) describes them as finally returning to the neighbourhood of the Jamna." With regard to the 'Maha Bharat,' one of the two great Indian epics (the Ramayana, which we shall discuss in a subsequent chapter forming the other), Elphinstone remarks that the story it contains is much more probable than that of the Ramayana." "It contains more particulars about the state of India, and has a much greater appearance of being founded on facts. Though far below the "Iliad" in appearance of reality, it bears nearly the same relation to the "Ramayana" that the poem on the Trojan war does to the legends on the adventures of Hercules ; and, like the "Iliad," it is the source to which many chiefs and tribes endeavour to trace their ancestors. "The war to which the "Maha Bharat" relates, took place, probably, in the fourteenth century before Christ. "Twenty-nine (some say sixty-four) of the descendants of the Pandus succeeded them on the throne ; but the names alone of these princes are preserved. The seat of their government seems to have been transferred to Delhi. The kings of Magada, whose authority is said to have been very extensive, were descended from one of the chiefs, who appear as allies in the struggle between the Pandus and Kurus. An authority, writing of Hustinassore, states that there "remains only a small place of worship, and the extensive site of that ancient city is entirely covered with large ant-hills, which have induced the inhabitants of the adjacent country to suppose that it had been overturned or destroyed by the Termites," or white ants, whose ravages are so destructive in India. A celebrated resort for Hindu pilgrims is *Jewala Muki*, in the north-east of the Panjab. Votaries flock here from all parts of Hindustan to worship Devi the wife of Mahadeo, or Siva, "her presence being indicated, as they believe, by some inflammable gases which issue from fissures in the rock. The name Jewala Muki is composed of two Sanscrit words.—*Jewala*, flame, and *Mukih*,

Authorities.

—
Tod.
Vol. P. 85.

Elphinstone.

Col. Wilford.

Thornton.

* Vyasa, a Muni or saint, is the reputed author of the poem of the Maha Bharat. He is also esteemed the collector and arranger of the Vedas. There were ten original Munis or Bikhis.

	mouth. The flame, according to the legend, proceeds from the fire which Sati, the bride of Siva, created, and in which she burned herself. Siva, finding that the flame was about to consume the world, buried it in the hollow of the mountain. The temple is about twenty feet square, and the principal place of flame is a shallow trough, excavated in the floor, where it blazes without intermission. There are several jets of less importance. The gas also lies on the surface of some small reservoirs of water, and, when ignited, continues to burn for a short time. The roof of the temple is richly gilt, but the interior is blackened by the smoke of burned butter, sugar, and other gross offerings. In 1889, Ranjit Singh, when ill, made an offering of butter to the amount of Rs. 1,500 hoping the renovation of his health from the favour of the deity. The weight of the offering was probably about sixty or seventy tons ; and Vigne, who was at the place while the burning was going forward, found 'the stench similar to that of a candlemaker's shop.' Near the principal temple is one smaller, called Gogra Nath, and hence concluded by Von Hügel to be of Buddhist origin. The ground adjoining to the group of sacred buildings is crowded with cows, Brahmans, pilgrims, and mendicants, and loaded with filth. The pilgrims, most of whom are paupers, are supported for one day from the funds of the temple. The town is dirty and neglected, but has an extensive bazaar, containing great quantities of idols, votive garlands, rosaries, and other trumpery of the like description." We have already given some account of the Dusarah, or Hindu festival held in honour of the wife of Siva. This deity is worshipped under various names, as Durgah, Bhawani, Devi, &c. As Bhawani, she was invoked by the thugs, that murderous class, who, forbidden to shed blood, strangled their victims, in sacrifice to the goddess, while they appropriated the spoils to themselves.* It may be interesting to the reader to give a description of this festival in the words of another writer, prefacing that the word <i>pūja</i> signifies, worship, adoration. "It is the most splendid and expensive, as well as the most popular of any of the Hindu festivals. It takes place in the month Ashwinu or Asin (the end of September, or beginning of October). The preliminary ceremonies occupy several days previous to the three days' worship. During the whole of this period all business throughout the country is suspended, and universal pleasure and festivity prevail. . On the first of the three days	Authorities. —
Origin of "Sati."		
The temple.		
Burnings of butter, &c.		
Butter offering of Ranjit Singh.		
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Supposed Buddhist origin.		
Dirty state of the town.		
Names of the wife of Siva.		
The thugs.		
Description of Durgah Pūja.		Stocqueler.
The priests give life to the images of their gods.		

* See 'Confession of a Thug,' by Colonel Meadows Taylor.

Sacrifices of animals.

Barbarous ceremonies.

Destination of the image.

Invocation of the priests.

Practice in Bengal.

Composition of the images.

Money expended on the festival.

Licentious character of Hindu worship.

The mass of the people, degraded idolaters.

of worship, the ceremony of giving eyes and life to the images takes place, before which they cannot become objects of worship. This is performed by the officiating Brahman touching the cheeks, eyes, breast and forehead of the image, saying : " Let the soul of Durgah long continue in happiness in this image." Other ceremonies, and the sacrifices of numerous animals, as buffaloes, sheep, goats, &c., then follow. The flesh and blood of the animals, and other articles, are then offered to the images of the goddess and the other deities which are set up. The ceremonies and sacrifices of the second and third days of the worship are nearly similar to those of the first day. After the whole of the beasts have been slain, the multitude daub their bodies with the mud and clotted blood, and then dance like Bacchanalian furies on the spot. On the following morning, the images with certain ceremonies, is dismissed by the officiating Brahman. It is then placed on a stage formed of bamboos, and carried, surrounded by a concourse of people of both sexes, and accompanied by drums, horns, and other Hindu instruments to the banks of the river, and cast into the water in the presence of all ranks and descriptions of spectators, the priests at the time invoking the goddess, and supplicating from her life, health, and affluence ; urging her, (their universal mother, as they term her) to go then to her abode, and return to them at a future time. During this period licentiousness and obscenity prevail. During the three days of worship in Bengal the houses of the rich Hindus are at night splendidly illuminated, and thrown open to all descriptions of visitors ; and they acknowledge with much attention and gratitude the visits of respectable Europeans. The images exhibited on these occasions, are made of a composition of hay sticks, clay, &c., and some of them are ten and twelve feet high. On the morning after the *pūja* hundreds of them are conveyed on stages through the streets of Calcutta to be cast into the river. During the whole of the day, as some of them are brought from villages at a considerable distance from the holy stream, the uproar and din are indescribable. Immense sums of money are expended on these festivals," which serve to convey some idea to the reader of the degraded and licentious character of Hindu worship at the present day. We have already alluded to the striking difference between the religious and philosophical speculations of learned Hindus, and the debasing practises of their religion. The mass of the people are heathen idolaters steeped in the grossest, and most abominable superstitions from which the

Ignorance and superstition of the higher classes.

English-education. Hindus, slaves to superstition.

Noble sentiments in religious books.

Not carried out in practice.

The Brahmins perpetuate the slavery of the people.

higher classes or not free. Indeed, the rajas, the zemindars and taaluquaders, are as a rule in a deplorable state of ignorance. Even those who have acquired some knowledge of Western civilization by a residence in England and other European countries cannot divest themselves of the influence of their early habits and education. Their studies serve but at best to put a gloss, and varnish over the ideas which are impregnated in their very nature. They cannot shake off the chains of superstition which bind them to the hideous superstructure of abomination which has been raised up in the course of long centuries of enslavement by their religious teachers. In reading the Sanscrit books which contain the essence of the religious system of Hinduism, we are struck with the many just and noble sentiments they contain. In them there is much, indeed, which we cannot fail to condemn, as must inevitably be the case in all the vague conceptions of men in his strivings to interpret the mysterious workings of the Creator and the service which is acceptable to him from the creature. The Brahmins who pretended to inspiration, having shaken off the veil which hid from other mortal eyes the mysteries of the past, present and future, managed with the powerful aid of that superstition from which mankind is never wholly free, to weave a cunning web of the most debasing kind, and from the meshes of which their poor, ignorant, deluded countrymen are unable to disentangle themselves.

As we have seen, the Brahmin holds the superstitious Hindu in the bonds of slavery from the cradle to the grave. His power reaches his victim, even beyond. The 'twice born' man is in the eyes of his followers, a god. We might just as well believe in the truth of Brahmanical teaching, as think for one moment that the Hindu priest will change any more than the 'leopard will his skin.' The numerous petty Hindu rajas, though they sometimes chafe at the burdens imposed upon them by the Brahmins, are yet forced to submit to them, and they do this the more willingly as they would fain believe in the convictions that these Brahmins entertain, and which they are all ready to realise should an opportunity occur, of driving every foreigner out of India. The maintenance of the ignorant superstition of the Hindus, and of the caste system are necessary for the future religious and political supremacy of the Brahmins. The "Chhatra" or Warrior caste, may, indeed, be permitted to reign, but under the direction of the Brahmins. With the description of the Durga Puja, and these remarks, we will conclude this chapter.

Authorities.

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INTRODUCTORY. CHAPTER XI.

HINDU SACRED PLACES.—(Concluded).

Joshinath.

Joshinath—A town in Kumaon, on the left bank of the Aluknunda, and on the route from Hindustan to Chinese Tartary contains a collection of Hindu temples of great antiquity. Many of them are now in a dilapidated condition owing to earthquakes, which have shaken them from their foundations. In the centre of a square on one side of which, on an elevated terrace, are ranged several sacred edifices, is a temple dedicated to Vishnu. This last is surrounded by a wall thirty feet square. The other buildings are temples to Ganesa, (see *note ante*) Surya, or the sun, and the Nandevi ("all these have suffered least from the effects of earthquakes"), with some of inferior note. "The entrance to the town is up a bank cut into steps faced with slate or stone, with both which materials the streets also are paved, but very irregularly" (an unusual occurrence in Indian towns.) The houses are neatly built of grey stone, and roofed with shingles. Amongst them is the residence of the *rawal* or high-priest of Bhadrinath, (see *Badrinath*) who lives here for the six months during which the approaches to the elevated temple that he serves are buried under snow. The building containing the idol Nara Singha† is more like

Authorities.

Hindu temples of great antiquity.

Temple to Vishnu.

Ganesa.

Nandevi.

Thornton.

Houses.

Surya.

Soma.

* In the Aryan Mythology *Surya*, in common with the sky and earth, *Agni* (identical with the Latin *Ignis*, the sacrificial fire, and though among the Aryans, the lowest of the gods, he was invested with never-failing youth, immortality, and infinite power and glory. Indeed the functions and attributes of other deities are often ascribed to him). *Indra* (the twin-brother of *Agni*, who, though human, was deified for his exploits), and *Vishnu*; was generated from *Soma*, the god, who plays so important a part in the sacrificial act of the Vaidik age. The *Soma* plant from which was extracted the juice quaffed by the gods, has given rise to much conjecture. It was one of the objects of research to the men of science who accompanied the expedition to Afghanistan under Sir Peter Lumsden. "*Surya*, or the Greek *Helios*, and *Savitri* are exact personifications of the sun." "*Surya*, in Vaidik worship, is the divine leader, or priest of the gods. My friend, Mr. Simpson, was endeavouring to elucidate this point. He points to the "*Vine*."

Narsingha.

† *Narsingha* is the name of the fourth Avatar or incarnation of *Vishnu*, which happened in the *Satya Yuga*, upon the following occasion. *Hiranya-Kasipu*, an impious prince, was enraged at his son, *Prahlad*, for worshipping the Almighty, and tried every means of destroying him, by poison, by throwing him into fire, into the ocean, &c. Yet *Prahlad* lived. "If your god is present everywhere," says *Hiranya-Kasipu*, "Let him come from an alabaster pillar;" on which *Nar Singha* appeared with the lower part of a man and the upper of a lion, destroyed the father, and set the son on the throne, &c., &c.—(*Shakspere*).

Statue of
Vishnu.

Juggarnath.

How the
image was
made.

Pilgrimage
to Juggar-
nath.

All Hindu
sects fre-
quent the
shrine.

Revenue of
the Brah-
mans.

a private residence than a Hindu temple. It is built with gable-ends, and covered in with a sloping roof of plates of copper. Pilgrims halting here put up in a large square, having a stone cistern, supplied by two brazen spouts, which yield a never-failing flow of water, derived from a stream descending from the Himalaya. "The statue of Vishnu is of black stone, in a very superior style of workmanship. It is about seven feet high, and is supported by four female figures, standing on a flat pedestal. The image of Ganesa is two feet high, well carved and polished." The town is elevated 6,185 feet above the sea. We will now give a description of a place called after the name, given in Hindu mythology to the re-animated form of Krishna, whose death from the hunter's arrow, we have related in the last chapter. "After some time, his bones were collected by some pious persons, and made the means of enriching the priests of the Hindus. Being placed in a box, they remained till Vishnu, on being applied to by a religious monarch, Indra Dhumna, commanded him to make an image of Juggarnath and place the bones in it. The king would willingly have done as he was desired, but, unfortunately, possessed not the skill for such an undertaking: so he made bold to ask Vishnu who *should* make it? Vishnu told him to apply to Vishwakarma, the architect of the gods. He did so, and Vishwakarma set about forming the image of Juggarnath, but declared, if any person disturbed him in his labours, he would leave his work unfinished. All would have gone on well, had not the king shown a reprehensible impatience to those divine injunctions which he had solemnly pledged himself to observe. After fifteen days he went to see what progress the holy architect had made, which so enraged him, that he desisted from his labours, and left the intended god without either arms or legs. In spite, however, of this perplexing event, the work of Vishwakarma has become celebrated throughout Hindustan; and pilgrims from the remotest corners of India, flock, at the time of the festival of Juggarnath, to pay their adoration at his monstrous and unhallowed shrine. Between two and three thousand person are computed to lose their lives annually on their pilgrimage to Juggarnath. The temples of this deity being the resort of all the sects of the Hindus, it is calculated that not less than two hundred thousand worshippers visit the celebrated pagoda in Orissa yearly, from which the Brahmans draw an immense revenue. All the land within twenty miles round the pagoda is

Authorities.

Stocqueler.

considered holy*; but the most sacred spot is an area of about six hundred and fifty feet square, which contains fifty temples.

Authorities.

The Bur
Dewali.

Date of
erection.

Description.

Statue of
Hanuman.

The food of
the idol.

The most conspicuous of these is a lofty tower about one hundred and eighty-four feet in height, and about twenty-eight feet square inside, called the Bur Dewali, in which the idol and his brother and sister subhadra, are lodged. Adjoining are two pyramidal buildings. In one, about forty feet square, the idol is worshipped; and in the other, the food prepared for the pilgrims is distributed. These buildings were erected in A. D. 1198. The walls are covered with statues, many of which are in highly indecent postures. The grand entrance is on the eastern side; and close to the outer wall stands an elegant stone column, thirty-five feet in height, the shaft of which is formed of a single block of basalt, presenting sixteen sides. The pedestal is richly ornamented. The column is surrounded by a finely sculptured statue of Hanuman, the monkey-chief of the *Ramayana*. The establishment of priests, and others belonging to the temple, has been stated to consist of three thousand nine hundred families, for whom the daily provision is enormous. The holy food is presented to the idol three times a day. This meal lasts about an hour, during which time the dancing girls belonging to the temple exhibit their professional skill in an adjoining building. Twelve festivals are celebrated during the year, the principal of which is the Rat'h Jattrā. † Jaggarnath is styled the Lord of the world. His temples, which are also numerous in Bengal, are of a pyramidal form. During the intervals of worship they are shut

Resem-
blance of
Krishna to
Apollo.

* The classical reader will not fail to be struck by the resemblance to the Greek story. We have already noticed the similarity between Krishna and the Apollo of Grecian mythology. The very name of Crissa the Phocian town on Mount Parnassus, near the sanctuary of Apollo, resembles that of Krishna. But whether this be merely accidental or not "it is certain that the Hindus, equally with the Greeks, appropriated as sacred territory considerable portion of the land which surrounded the shrines of their gods. At both, the priests fattened on the contributions of the pilgrims. The story of Apollo slaying the python and Krishna subduing the monstrous serpent, kalya, has already been alluded to.

The Rat'h
Jattrā.

† The Rat'h Jattrā is the throne and car of Jaggarnath. On the occasion of the festival of Jaggarnath he is accompanied by his brother, Bala Rama, and his sister Subhadra, and is conveyed to a place about a mile from the temple at Puri. This throne, on which he is seated, is fixed on a stupendous car, sixty feet in height; the enormous weight of which, as it passes slowly along, deeply furrows the ground over which it rolls. Immense cables are attached to it, by

The image
of Juggar-
nath.

Puri.

'Black pago-
da.'

Another des-
cription.

Character of
the coast of
Orissa.

up. The image of this god is made of a block of wood, and has a frightful visage, with a distended mouth. His arms, which, as he was formed without any, have been given to him by the priests, are of gold. He is gorgeously dressed, as are also the other two idols which accompany him. In a compartment in the temple of Rama, he is represented in company with Bala Rama and Subhadra, without arms or legs. The town of Juggarnath is situated on the coast of the province of Orissa, in Lat. $19^{\circ} 49'$ N., and Long. $85^{\circ} 34'$ E. It is named, and usually called Puri, and is inhabited chiefly by Brahmans, and others connected with the pagoda. On the sea shore, eighteen miles to the northward of Juggarnath, are the remains of an ancient temple of the sun, called in English charts, the 'black pagoda'. The greater part of the temple is in ruins, having been thrown down, apparently, by lightning or earthquake; but, from what remains, it appears to have been one of the most singular edifices ever constructed in India. Part of the tower, 120 feet high, is still standing, and the ante-chamber, or *Jung-mohun*, about 100 feet high. They are built of immense blocks of stone and massive beams of iron, some of which are nearly a foot square, and from twelve to eighteen feet long. This temple, which has been long deserted, was built by a raja of Orissa, in 1,241. "It may be interesting to append to the above description the celebrated shrine of Juggarnath, the following, as given by Thornton: "Juggarnath, or Pooree, in the British district of Cuttack, presidency of Bengal, a town distinguished in India as one of the strongholds of Hindoo superstition, and deriving its celebrity from its connection with the famous temple of the same name. The town is situated on the North-Western shore of the Bay of Bengal, in that part called the coast of Orissa. The surf here is very violent, so that landing can be effected only by means of Masula boats, similar to those used on the Coromandel Coast. During the South-West monsoon a refreshing seabreeze blows with little intermission, rendering the climate in the hot season to one of the most agreeable and healthful in India. The beach has been selected as the site for the British military station. The town itself is to the

Authorities.

Thornton.

which it is drawn along by thousands of men, women, and even infants; as it is considered an act of acceptable devotion to assist in urging forward this horrible machine, on which, round the throne of the idol, are upwards of a hundred priests and their attendants. As the ponderous car rolls on, some of the devotees and worshippers of the idol throw themselves under the wheels, and are crushed to death; and numbers lose their lives by the pressure of the crowd. (Stoqueler).

Maths.

Religious
mendicants.Ancient
tanks.The temple
of Juggar-
nath.

south-west of the station, and on a low ridge of sand-hills, to which an attempt has been made to give a factitious grandeur, by styling it Neilgherry, or blue mountain. "Every span of it is holy ground; and the whole of the land is held free of rent, on the tenure of performing certain services in and about the temple. The principal street is composed almost entirely of the religious establishments called Maths, built of masonry, having low, pillared verandas in front and plantations of trees interspersed. Being very wide, with the temple rising majestically at the southern end, it presents by no means an unpicturesque appearance; but the filth and stench, the swarms of religious mendicants, and other nauseous objects which offend one's senses in every part of the town, quite dispel any illusion which the scene might otherwise possess. Fine luxuriant groves and gardens inclose the town on the land side, and produce the best fruit in the province.' In the vicinity are many fine tanks, considered of great antiquity; and among the sands, between the sea and the south-west face of the town, are numerous ancient and curious-looking edifices, now nearly overwhelmed with sand. The temple of Juggarnath stands within a square area, inclosed by a lofty stone wall, measuring 650 feet on a side. The inclosure is entered on the east by a grand gateway, from which a broad flight of steps gives access to a terrace twenty feet in height, inclosed by a second wall, 445 feet square. From this platform the great pagoda rises, from a base thirty feet square, to the height of about 180 feet from the platform, or 200 from the ground, tapering from bottom to top, not in the form of a cone, but rounded off in the upper part with an outline approaching to the parabola. The present edifice appears to have been completed in the year 1198, at a cost of nearly half a million sterling. Most of the Hindu deities have temples within the inclosure; and of those, two besides the great pagoda, are peculiarly remarkable when viewed from the sea, being described as 'three large circular buildings, surrounded by several smaller ones: they are of a conical form, decreasing in diameter from their bases to their summits, which are crowned with white domes, and an ornamental globe or urn and windvane. The westernmost pagoda is the largest, and the eastern one the smallest of the three.' The eastern gate is flanked by griffins and other mythological figures, and in front stands a column of dark-coloured basalt, and of very light and elegant proportions, surmounted by a figure of the monkey god Hanuman. This temple

Temple to Krishna.	is dedicated to Krishna, considered as an avatar, or incarnation of Vishnu, but is also held in joint tenancy by Balarama, identified with Siva or Mahadeo, and Subhadra, regarded as his sister and also his consort in Hindu mythology. Krishna is, however, the principal object of worship, and from his title, Juggarnath, the great temple, is denominated. The three idols, intended to represent these three characters respectively, are three blocks of wood, each surmounted by a frightfully grim representation of the human countenance, the block, with the head, measuring about six feet in height. The block representing Krishna is painted dark-blue, that representing Siva white, and Subhadra's yellow. Each is provided with a rath, or rude chariot, being a sort of lofty platform mounted on wheels. That of Juggarnath is 43½ feet high, 34½ feet square, and is mounted on sixteen wheels, each 6½ feet in diameter, the raths of the two other idols are of dimensions somewhat less. "The grand festival occurs in the month of March, when the moon is of a certain age, after the sun has entered Aries; and at the <i>Rath Jatra</i> (see note ante.), as this festival is denominated, the idols are taken on their raths to visit their country-house, about a mile-and-a-half distant.	<i>Authorities</i> —
Colour of the idols.		
Dimensions of the Rath of Juggarnath.		
Period of the grand festival.		

Fanatical sacrifice of life.

British possession.

Superintendence of the temple.

Thousands of men, women, and children draw them along by means of cables fastened to the raths,* and Brahmins stationed on the platforms sing and repeat obscene stories, accompanied by appropriately foul gestures, hailed by the multitudes with sounds and movements expressive of applause. Formerly, wretched fanatics offered up their lives in honour of the idols, by throwing themselves down before the moving wheels, which of course crushed them to death; but these horrible deeds have for some time ceased. The British obtained possession of the place and temple in October 1803; previously to which occupation, a tax had been levied by the Mahrattas upon the pilgrims resorting thither. This produced a very large sum, out of which a small one was assigned to defray the expenses of the temple. The priests made application to the British Commissioner for the usual donation, which was at once granted; but the continuance of the pilgrim-tax was not contemplated. The priests, however, were anxious that the tax should be continued, inasmuch as the Government might become tired of making a considerable donation at its own cost, while an

* To be consistent with their own religious teachings, the rath or bewan, the car of a Hindu deity, should be self-moving.

accession of revenue to the temple would, it was thought, render the contribution to the priests more secure. The wish of these holy persons was complied with ; the Government donation was withdrawn, and the collection of money for the support of the temple permitted in substitution. In 1806 a change took place. The Government took the superintendence of the temple upon itself, and laid down the most minute arrangements for its management. The pilgrim-tax thus became a regular source of revenue to the State. The measure was proposed before the retirement of the Marquis of Wellesley, but he refused it his sanction. Sir George Barlow had no scruple on the subject, and under him the proposal became law ; not, however, without a strong protest against it from one member of Council, Mr. Udney. At home it was disapproved by the Court of Directors ; but the President of the Board, Mr. Dundas, took a different view, and through his influence a despatch was framed, to the effect, that as the tax on pilgrims had been levied under Mohammedan and Mahratta governments, there did not appear any objection to its continuance under the British Government. In 1839, under the administration of Lord Auckland, the subject came again under notice, when the tax was abolished, the expenses of the temple fixed at a certain sum, and a donation ordered to be paid from the public treasury, to make up the amount supposed to be required, and for which no other available means of providing existed. This donation somewhat exceeded 30,000 rupees. Subsequently, more careful inquiry was made, and the allowance was fixed at 23,000 rupees. This arrangement, however, was deemed objectionable, inasmuch as it did not disconnect the Government from idolatrous worship. To effect this object, orders were recently sent out directing, as a final measure, that Government should withdraw altogether from the temple, leaving it to be supported by its own resources, but making such compensation, if necessary, as should suffice to place the establishment in as good a pecuniary position as it enjoyed when the country passed into the hands of the British. According to a statement published a short time since, its condition in this respect is indeed much better. The pilgrim-tax, it may be mentioned, has never ceased, it having been collected by the native authorities after it was relinquished by the Government. It is a circumstance for congratulation, that the Government has thus purged itself from a foul scandal, which lowered its character and impaired its usefulness."

British, and Mohammed - an policy towards the religion of the Hindus.

We have quoted the above account of the British connection with the sink of iniquity, in *extenso*, that the reader may have an opportunity of judging, how fairly and justly the Indian Government has acted in respect to the religious convictions and scruples of the Hindus.

Authorities.

It is true that the Mohammedans, though they detested the idolatrous practices of the Hindus, still permitted them to continue—at all events, when the Mussulman power had become more firmly established over them. It was not their custom to spare temples and idols, when they first invaded India. It was not till after they had settled down in the country, that they consulted their own convenience, and, as well, probably from the greater love of ease which possessed them in a land, so much more enervating than that from which they originally came, as from a certain contempt, and indifference, they permitted the Hindus the free exercise of their religion, such as it was, and is. No doubt, too, the Mussulmans were guided in their conduct towards the Hindu worshippers by motives of prudence. Hindus, under the control of the Brahmans, cared more for religion than for politics, and provided the priests continued to preserve their authority over their ignorant and superstitious slaves, and could subsist in idleness on the presents made to the gods, they could afford to hide whatever resentment they might feel at the presence of the 'unclean' on their domain. Had the Mussulmans obeyed literally the injunctions of their creed, they would have proceeded to level to the ground every Hindu shrine, and break into fragments the hideous images they contained. Such policy, however, might perhaps have been fatal to their projects in Hindustan. A religious war would have excited desperate feelings among all the Hindus, and inspired them with a motive for courage, which would have united them in a common band of resistance. Mussulmans and Hindus, alike, bow to the decrees of fate, and neither peoples are likely to move, till some period shall arrive, which their religious teachers consider to be indicated by prophecy. The British Government have wisely abstained from interference with the religious ceremonies of the Indians. They have merely exercised their authority to prevent the sacrifice of human life, which was so frequent under the uncontrolled authority of the Brahmans. That gross indecency and immorality are the accompaniments of Hindu worship, the reader cannot have failed to observe. It is not to legislation, however,

that we must look for a change in this respect. If it is to take place, it must be by the gradual enlightenment of the masses. Those who know India, and the hold the Brahmins possess over the people, are aware how slow the process of moral and intellectual improvement in India is. English rule has, at least, saved the people from themselves. It has prevented the fanatical sacrifice of human life, by the self immolation of the *Sati*,* and put a stop to the murderous practices of the thugs.†

Authorities.

Sati.

Infanticide.

Lord William Bentinck.

Sacrifice of a Hindu widow.

To Lord William Bentinck, one of the most beneficent Governors-General of India, is due the suppression of both these iniquities, which would, without doubt, have continued to the present time under native rule. "Infanticide," (though there is too much reason to believe, owing to the Brahmanical restrictions on Hindu widow-remarriage, the crime is still perpetrated), "in like manner, found in Lord W. Bentinck a most determined enemy, and he gave no countenance to idolatrous sacrifices which involved the destruction of human life." Infanticide was very prevalent among the Rajputs, who have been the theme of so much commendation for their chivalry. It may be interesting to the reader to peruse the following account of the "*Sacrifice of a Hindu widow*." "News of the widow's intentions having spread, a great concourse of people of both sexes, the women clad in their gala costumes, assembled round the pyre. In a short time after their arrival the fated victim appeared, accompanied by the Brahmins, her relatives, and the body of the deceased. The spectators showered chaplets of Mogree" (Mogra; name of flower, great double Arabian or Tuscan jasmine—*Jasminum Zambac*, var. Y.: Roxb. *Mogorium*. Lamarck.) (Shakspear.)" on her head and greeted her appearance with laudatory exclamations at her constancy and virtue. The women especially pressed forward to touch her garments—an act which is considered

Stocqueler From. Hist. of B. India.

Cutch, or Random, sketches, &c, by Mrs. Postan.

* Sati, a Sanscrit word, signifies, literally, a woman who burns herself on her husband's funeral pile.

Thugs.

† "The thugs, or stranglers, were accustomed to travel about the country in small bands; and, joining travellers on the road, would seduce them into conversation or persuade them to sit down and partake of refreshment. While thus unsuspectingly engaged, the travellers were strangled by some of the thugs, who coming behind them with a *rumal*, or twisted handkerchief, would suddenly throw it round the necks of the travellers, and in a moment deprive them of life. The thugs then robbed the murdered, men, and interred their bodies." (Stocqueler, Familiar Hist. of B. India). While the actual murderers were at work, another party of the gang were digging graves for the victims.

Col. Meadows Taylor (Confessions of a Thug.)

meritorious, and highly desirable for absolution and protection from the 'evil eye.' The widow was a remarkably handsome woman, apparently about thirty, and most superbly attired. Her manner was marked by great apathy to all around her, and by a complete indifference to the preparations which for the first time met her eye. From this circumstance an impression was given that she might be under the influence of opium ; and in conformity with the declared intention of the European officers present to interfere should any coercive measures be adopted by the Brahmins or relatives, two medical officers were requested to give their opinion on the subject. They both agreed that she was quite free from any influence calculated to produce torpor or intoxication. Captain Burnes then addressed the woman, desiring to know whether the act she was about to perform were voluntary or enforced, and assuring her that, should she entertain the slightest reluctance to the fulfilment of her vow, he, on the part of the British Government, would guarantee the protection of her life and property. Her answer was calm, heroic, and constant to her purpose : " I die of my own free-will ; give me back my husband, and I will consent to live ; if I die not with him the souls of seven husbands will condemn me ! " *

Ere the renewal of the horrid ceremonies of death were permitted, again the voice of mercy, of expostulation, and even of entreaty was heard ; but the trial was vain, and the cool and collected manner with which the woman still declared her determination unalterable, chilled and startled the most courageous. Physical pangs evidently excited no fears in her ; her singular creed, the customs of her country, and her sense of conjugal duty, excluded from her mind the natural emotion of personal dread ; and never did martyr to a true cause go to the stake with more constancy and firmness, than did this delicate and gentle woman prepare to become the victim of a deliberate sacrifice to the demoniacal tenets of her heathen creed. † Accompanied by the

* Voluntary martyrdom in this case shows strength of conviction in those who submit to it, or the dread of not conforming to an established custom in the consequences which ensued to the Hindu widows in being declared outcasts, in case of refusal. The argument that such martyrdom proves the truth of a cause is worth nothing, for Heathen martyrs have exhibited as much firmness in death as Christian have.

† " Indifferent to the pretexts of the *soi-disant* orthodox party of the Hindu community, Lord William Bentinck put an end to the horrible rite of Sati, by declaring all participators

Sati not enjoined in the Vedas.

Stocquelen.

officiating Brahmin, the widow walked seven times round the pyre, repeating the usual mantras or prayers, strewing rice and cowries on the ground, and sprinkling water from her hand over the bystanders, who believe this to be efficacious in preventing disease and in expiating committed sins. She then removed her jewels, and presented them to her relations, saying a few words to each with a calm soft smile of encouragement and hope. The Brahmins then presented her with a lighted torch, bearing which—

‘Fresh as a flower just blown,’
and warm with life, her youthful pulses playing, she stepped through the fatal door, and sat within the

Authorities.
—

in the usage, offenders against the criminal law ; and he persuaded the rajas of independent states to follow his example, for he showed that sati was a piece of barbarity, neither enjoined by the Hindu religion, nor prescribed by any social necessity. The *Shastras*, or sacred laws of the Hindus, prescribe that a woman shall either burn herself with the dead body of her husband, and thus secure beatitude for thirty-five millions of years, or lead a life of chastity and retirement. To serve their own purposes, however, the Brahminical priesthood insisted that if the widow did not destroy herself and *give up her property and possession to the Temples*, she would be compelled to a life of menial service and degradation. Rather than encounter this the poor creatures suffered themselves to be led to the funeral pyre ; and there, stupified with drugs (which was generally the case—the instance related above, forming an exception), were laid on the faggots, while the priests and their attendants kept up a discordant noise, with drums and trumpets, that the shrieks might not reach the ears of the assembled multitude.’ The very practice of cremation of the dead was certainly not rigidly enjoined nor practiced in the early ages among the Hindus. “It would seem that from one of the hymns of the Rig Veda M. X. ii. 18. that cremation though it is supposed to have been practiced was not the only manner of disposing of the dead; this is evident from one of the verses of the hymn,—‘I take the bow from the hand of the dead.’ Had the body been burnt there would have been no hand to hold any thing in. There is no allusion to burning or ashes. In the verses following that with the above sentence, ‘enter the mother earth, the wide spread earth,’ the earth is invoked to treat him kindly, even as a mother covers her son with the end of her cloth ‘so do ye earth cover him.’ These words could scarcely be applicable to ashes. A verse, after, thus says: ‘I heap up earth above thee, and placing this clod of earth may I not hurt thee. May the manes protect this thy monument and Yama ever grant thee here an abode. Arayaka portion of the Brahmana of the Black Yajar Veda details the rites for the cremation of the dead which had *then* become the rule—the ashes were carefully collected and put into an urn, over which a mound was raised. The ashes were not then, as now, thrown into the river. The Indian Government in abolishing *sati* based its action on the following verse. “Rise up woman, thou art lying by one whose life is gone. Come again to the world of the living, away from thy husband, and become the wife of him who grasps thy hand, and is willing to marry thee.”—Very different from the later ideas connected with

pile. The body of her husband, wrapped in rich kinkarba, was then carried seven times round the pile, and finally laid across her knees. Thorns and grass were piled over the door; and again it was insisted that free space should be left, as it was hoped the poor victim might yet, relent, and rush from her fiery prison to the protection so freely offered. The command was readily obeyed; the strength of a child

Ancient burial in India.

sati in India," and we may add giving no foundation for the detestable law of enforced widowhood laid down by the Brahmans, and which leads to so much immorality and infanticide among Hindu women—often, from the equally detestable practice of infant marriage—left widows at a very early age. "The Ramayana describes how Rama killed a Rakshasa, (The rakshas was a demon, a giant the name of the evil spirits of the Hindus. They were probably merely the aborigines, the black inhabitants of the country, which the Aryan settlers overcame, and with whom, before the Brahmans interposed to prevent intermarriage, they frequently united themselves. Hence few, if any of the present Hindus are of pure Aryan race, a circumstance sufficiently evident from their colour. The regulations concerning the intermingling of the races came too late to effect their object) but he turned out to be a Gandharva, or Gandharba* (*Gandharb* is a Sanscrit word applied to a celestial musician, a class of demi-gods) transformed by a curse, and on his death he rejoined his original condition, but he demanded that his body should be buried after the manner of the Rakshasas; "and Rama cast me into a trench, and go away prosperously, for such is the immemorial custom in regard to deceased Rakshasas; such of them as are interred attain to ever-enduring worlds." ... 'Then Lakshmana (the brother of Rama), taking a spade dug a suitable trench by the side of the great Viradha. And raising pin-eared, loud-voiced Rakshasa, after Rama had removed his foot from his throat, re-cast him into the trench, resounding dreadfully.' The Rakshasa rite in this case is essentially the burial of the body, and it is essential, according to the above, to happiness in the the world to come. Buddha's words to Annanda were that the worshipper at the Dagoba, or tomb, would be reborn after death in the happy realms of heaven. (The teaching of the resurrection, implied in ancient ritual, and in the emblems of mortality preserved in the inner chamber of the temples, and under the altar of the Roman Catholic church, who derived it from older sources. The ark of Noah was also an emblem, and the ark of the covenant, with the Jews). The Mohammedans believe that a proper burial is essential in order to reach heaven. (Edinburgh Review No 320. October 1882, on works on Indian Architecture by Cunningham, Fergusson, Rajendrala Mitra, and Burgess). Herodotus in describing the funeral ceremonies of the ancient Scythians, mentions the custom, as prevalent among them of killing, not only the partner of the deceased husband, but his relatives and companions, and attendants as well so that they may accompany him into the next state of existence evi-

Beloe's Herodotus Melopomene. IXXI-II.

Rigveda on the division of mankind.

* According to the Rigveda, mankind, in a collective sense are divided into five classes of which the names are given. "Yaska, in Nirukta (iii 8), referring to the opinion of older schools, says that these five classes of beings are the Gandharvas, Pitris, Devas, Asuras and Rakshasas, and according to some, the four classes, and the aborigines or nishadas, frequently called by the Indo-Aryans, who were of a fair complexion, Dasyus, and Twacham Krishnam, or the Black Skin."

"The Indo-Aryans," by Rama Chandra Ghosh, F. R. S. L.

would have sufficed to burst the frail barrier which confined her, and a breathless pause succeeded; but the woman's constancy was faithful to the last. Not a sigh broke the death-like silence of the crowd, until a slight smoke, curling from the summit of the pyre, and then a tongue of flame darting with bright and lightning-like rapidity into the clear blue sky, told us that the sacrifice was completed. Fearlessly had this courageous woman fired the pile, and not a groan had betrayed to us the moment when her spirit fled. At sight of the flame a fiendish shout of exultation rent the air; the tom-toms sounded, the people clapped their hands with delight as the evidence of their murderous work burst on their view, whilst the English spectators of this sad scene withdrew, bearing deep compassion in their hearts, to philosophise as best they might on a custom so fraught with horror, so incompatible with reason, and so revolting to human sympathy. The pile continued to burn for three hours; but, from its form, it is supposed that almost immediate suffocation must have terminated the sufferings of the unhappy victim." It has not always been the case that widows have shown the same fortitude, as that displayed in the above instance. On several occasions the poor creatures have been forcibly thrown, again and again, on the flames from which they sought to escape, while their shrieks have been drowned in the hideous din made by the attendant musicians. Frequently the victims of this abominable rite were quite young girls. A European was once the means of rescuing an unwilling girl-widow from the pyre, but a few days afterwards her preserver, instead of grateful thanks, was loaded with reproaches. The unfortunate girl was regarded with loathing and contempt by her relatives and friends, who forbade her their houses, and even a morsel of food.

dently the same Hindu idea, in burning the widows. "They bury one of the deceased concubines, whom they previously strangle together with the baker, the cook, the groom, his most confidential servant, his horses, choicest of his effects, and, finally, some golden goblets, for they possess neither silver nor brass:—
• • • They select such of the deceased king's attendants, in the following year, as have been most about his person; these are all native Scythians—fifty of these they strangle, with an equal number of his best horses. Of all these they open and cleanse the bodies, which having filled with straw they sew up again." After describing the manner of propping up the horses, he proceeds, "The horses are then bridled, and the reins fastened to the legs, upon each of these they afterwards place one of the youths who have been strangled, in the following manner: a pole is passed through each quite to the neck, through the back, the extremity of which is fixed to the piece of timber with which the horse has been spitted; having done this with each they so leave them."

Brahmans
often very
licentious.

She was thenceforth an outcast, and might die of starvation from which not a hand would be held out to save her. So much for the religion of the Hindus. As we have remarked before, the British Government has interfered between the detestable practices of the Brahmans, when they have entailed the sacrifice of human life. The social evils which these wretched priests have imposed on their countrymen—the pernicious caste system, so destructive to the improvement of the people—the deteriorating early marriages—the enforced widowhood, with its train of immorality, and secret infanticide—the foul ceremonies of their worship, with its obscenities, with all these the Government do not interfere. In the foregoing pages the reader will have met with sufficient evidence to prove that these ‘sacred’ Brahmans, these ‘godly’ ‘twice-born’ men, are, in many of the places where they congregate to live on the superstitions of the ignorant Hindu worshippers, a very licentious class, steeped in the grossest immorality. We may mention here that the Eastern idea of morality differs very widely from that entertained by Europeans.

Tortures, of
Hindu de-
votees.

In India, the Brahmans, with all the advantages that they possess of being able to peruse the works of their early philosophers, and writers on religion—in which are many virtuous and noble sentiments—have signally failed in their self-arrogated mission. They have perverted to their own ends the conceptions and rules of conduct of the early teachers, and, instead of raising the moral and intellectual status of the Hindu people, they have done their best to lower it, and perpetuate it in the condition in which it is at the present day. In many parts of India, poor misguided Hindu fanatics still show their devotion by self-inflicted tortures, and even by the sacrifice of life itself. We have already alluded to the drownings in the sacred Ganges. Some will throw themselves down from a height to be impaled on spears set up right from the ground. Others swing to and fro dependent on cords, with sharp hooks at the end, which hold the devotees by penetrating beneath their shoulder-blades. Along the roads may be seen miserable creatures, prostrating themselves flat on the ground at every step of a long and toilsome journey, in pursuance of some vow, or to perform a penance enjoined by the Brahmans for re-admission into caste. Some, again, will maintain one posture till their cramped limbs will not permit them to resume another. Hideous distortions may be seen, brought about by the same cause. The hands are kept clenched till the nails of the fingers penetrate, and become imbedded

pure Brah-
mans may
eat filth.

in the flesh. A few of the holy Brahmins have attained to such perfection that nothing can contaminate them—from a spiritual point of view—and they can eat the filthiest refuse—indeed the eating of the ordure of kine must be undergone by the candidate for re-admission into caste. Hindu pilgrims who go to the temple of Kedarnath in Gur-whal, preparatory to visiting Badrinath, ascend a peak in the neighbourhood, where some of the fanatics put an end at once to their pilgrimage and their lives. “In the vicinity of Kedarnath is the peak of ‘Maha Panth,’ where, in imitation of the Pandavas (see note ante), who, according to the legend, devoted themselves, and from whence they were believed to be taken up to heaven, from twenty to thirty wretched victims of superstition annually commit suicide, either by proceeding into the snowy waste until they perish by hunger and cold, or by precipitating themselves from a precipice in the neighbourhood, called Bhyrava Jhamp. These suicides are chiefly from Guzerat and Bengal, the hill people seldom thus devote themselves.”

Authorities.

Maha Panth.

Thornton.

Temple of
Kedarnath.

“The temple of Kedarnath is rather large and handsome. The object of worship is a rock supposed to represent a portion of the body of Kedarnath, who, flying from some pursuers, took refuge here in the form of a buffalo, and finding himself overtaken, dived into the ground, leaving, however, his hinder part on the surface an object of adoration. The remaining portions of the body of the god, four in number, are objects of worship at four separate temples, situate along the Himalaya chain, and which along with Kedarnath, form what is termed the “Panch Kedar,” (see *prayag*, ante), the pilgrimage to which places in succession, is considered an achievement of extraordinary merit.” Numerous pilgrims, worshippers of Vishnu, visit the lake of Kosah Nag, in Cashmere. It owes its sacred character to a legend that the deity produced it by stamping the ground with his foot. Ceremonial ablutions are performed here in consequence. There is scarcely a district in India that is not connected with associations of a legendary character in the Hindu mind. The Brahmins take good care to prevent these dying out of the remembrance of the people, and natural phenomena such as mountains and lakes, &c., are standing monuments to the truth of priestly statements, that the ignorant people have not the capacity to doubt.

Lake of
Kosah Nag.

The Brah-
mans perpetuate
superstition.

Mattr.

Mattr in the North-West Provinces, is another place sacred in Hindu mythology. It is said to

	resemble Benares, in its having the same high houses with similar ornamentation. It was once strongly fortified, the walls surrounding the town being lofty, but these have for the most part been destroyed."	Authoritat. —
History.	"The fort was built by the celebrated astronomer Jey Singh, or Jaya Sinha, the Rajput prince who succeeded to the sovereignty of Amber, 1693, and was some years later high in favour with Muhammad, emperor of Delhi. On the roof of one of the apartments is a ruinous observatory, the work of that scientific prince, and containing an equinoctial dial, sundry amplitude-instruments, horizontal circle with a gnomon, intended for some purpose as yet unascertained, a mural instrument facing westward, and consisting of a segment exceeding a semicircle, with the convex downwards, on the opposite wall to which is a segment with the convex upwards". The Hindus regard Mattra as being the scene of the Krishnavatar, or incarnation of Vishnu, as Krishna. As at Benares, so in Mattra swarms of monkeys are protected and fed.	Thornton.
Astronomer Jey Singh.		
Krishnavatar		
Monkeys.	Deemed sacred on account of the monkey-god, Hanuman, these lively animals enjoy to the full the immunity they possess pilfering the fruit, and other vegetable comestibles of the natives <i>ad-libitum</i> . The latter would, no doubt, view with little regret the disappearance of their costly guests, but none dares to injure them. Sacred bulls, too, roam about with impunity. The peacock—Juno's favourite bird—displays his gorgeous plumage, and struts about the streets and house-tops of Mattra without apprehension of harm. In reference to the propensity of man in the early ages to deify the works of nature, as evidenced, not only in the celestial bodies, and the raging elements, but in the animal world, we will quote here the words of the learned translator of the Greek drama; "Yon golden sun blazing in all its splendor, the silver regent of the night, the canopy of Heaven, spangled with stars, the violence of the winds, immensity of the ocean, might astonish the minds of untutored barbarians: and if one should be inclined to forgive them for adoring the thundering Jupiter, the majestic Juno, the elegant Apollo, the accomplished Minerva, the beautiful Venus, the Muses and the Graces, and such other of their deities as showed their fine taste at least, if not their good sense; yet what shall we say to their Divine Bull, their Divine Heifer, their dog-headed Anubis, and all that herd of	
Sacred bulls.		
Origin of deities.		
		The Rev. Robert Potter.
		Preface to the English Version of Æschylus.

monsters which disgraced the religion of Egypt? Yet such was the depravation of the human mind, that having lost the sense of the true God, it first fixed on elementary worship, then descended to human, and at last sunk to brutal ; though, in justice to the inventors of this third species of idolatry, we must observe, that the animal itself was not originally worshipped, but its figure, as symbolical of the other two species. This certainly took its rise from the Egyptian hieroglyphics, which were prior to alphabetic writing, and represented one thing by another : thus horns were the symbol of power ; hence Hermes placed on the head of Isis an helmet formed with the horns of a bull : and an heifer being in Egypt the well-known symbol of fertility, thus their tutelary goddess is represented sometimes as a most beautiful woman with the horns of a heifer, sometimes with the head of a heifer, and sometimes entirely as a heifer. Hence the *Iō* of the Grecians." The just observations here made with regard to the progress of religion, among the Greeks, are equally applicable to the Hindus. The latter, as well as the former, have no doubt derived many of their early notions from Egyptian sources. The Hindu religion, as it was, becoming evolved into a system from the early Aryan conceptions, took in and mingled with itself many of the gross superstitions which prevailed among the aborigines of India ; just as, in course of time the fair-complexioned Indo-Aryans mingled their blood with the *Dasyus* or *Dâsas*, the *troacham krishnâm*, or "blackskin" people, among whom they settled. From this union of the two races sprung the Hindu. In some parts of India, and even in certain families, there are still shades of difference more or less marked in the colour of the skin. Exposure to the sun has had its effect in darkening the complexion, as greater protection from its rays has produced an opposite result. But climatic influences are not sufficient to account for the dark hue of the majority of the inhabitants of India, and we can only account for it on the supposition that the restrictions on intermarriages were too late to effect the object for which they were imposed on the people. It was in great part with this object that there

Authorities.

Heifer, in Egypt the symbol of fertility.

Hinduism a mixture of Egyptian, Aryan, and Indian aboriginal notions.

The origin of the present Hindus.

Hindu and Greek Mythology compared.

* The Hindu mythology, in its grotesque absurdity, its many obscenities, in the practice of its worship, and the degradation which it has caused among the people who believed in it, resembles far more the Egyptian than the Greek conceptions. The Greek imagination formed an ideal of beauty, that was wanting to the Egyptian and the Hindu systems.

	has been such a rigid adherence to the distinctions of 'caste.'	<i>Authorities.</i>
Mattrā.	" <i>Mattrā</i> , recommended to the Hindus by associations connected with their mythology, appears, at an early period of their records, to have been much more important than at present; and its wealth and splendour pointed it out as an object for the attacks of the first Afghan invaders. Mahmud of Ghazni, in his expedition against Kanouj in the year 1017, understanding that at some distance stood the rich city of Mattrā, consecrated to Krishna-vos-Dev, whom the Hindus venerate as an emanation of God, directed his march thither, and entering it with little opposition from the troops of the raja of Delhi, to whom it belonged, gave it up to plunder. He broke down, or burned all the idols, and amassed a vast quantity of gold and silver, of which the idols were mostly composed. He would have destroyed the temples also, but he found the labour would have been excessive, while some say he was averted from his profane purpose by their admirable beauty. *He certainly extravagantly extolled the magnificence of the buildings and city in a letter to the Governor of Ghazni, of which the following extract has been preserved. 'Here there are a thousand edifices as firm as the faith of the faithful, most of them of marble, besides innumerable temples; nor is it likely that this city has attained its present condition but at the expense of many millions of dinars; † nor could	Thornton.
Mahmud of Ghazni.		
Destroy idols.		
Ferishta's description of Mattrā.		Brigg's Ferishta. Vol. i, p. 58.

* "No such clemency was shown to Mattrā, one of the most celebrated seats of the Hindu religion. During a halt of twenty days, the city was given up to plunder, the idols were broken, and the temples profaned. The excesses of the troops led to a fire in the city, and the effects of this conflagration were added to its other calamities. It is said, by some, that Mahmud was unable to destroy the temples on account of their solidity. Less zealous Mahometans relate that he spared them on account of their beauty. All agree that he was struck with the highest admiration of the buildings which he saw at Mattrā, and it is not improbable that the impression they made on him gave the first impulse to his own undertakings of the same nature." (*Elphinstone. B. V. Chap. III.*)

Dinars. † The precise value of the dinar does not seem to have been ascertained. Ferishta gives tables of the prices of various articles, but does not assign any values to the coins he mentions. Ibn Batuta, a native of Tangiers, who travelled over all Asia, and visited the court of Mohammed of Toghlaq about A. D. 1341, in his description of its magnificence, says that 2,000 dinars were given him 'to pay for his washing,' but does not state the value of this sum. The value of the dinar had decreased since the time of Mahmud, for at the date above mentioned, it seems to have been a very small sum. Ferishta relates, the capture of Nagarcot, a fortified temple on a mountain connected with the lower range of the Himalaya, and which deriving peculiar

Estimate of weights.'

such another be constructed under a period of two centuries.' "Among the temples at Muttra were found five golden idols, whose eyes were of rubies, valued at 50,000 dinars. On another idol was found a sapphire weighing 400 miskals, (the miskal is a weight containing 4 mashas and $3\frac{1}{2}$ rattis. The masha consists of eight rattis, and the ratti is a weight or measure equal to eight barley corns, so that the sapphire, according to this computation, would be equivalent in weight to that of 113,600 barley corns). It is probable, however, according to Bishop Colenso, that a grain of wheat was the element of *weight* in former days, and a grain of barley (barley corn) the element of *length*. This is all we can find to enable the reader to arrive at an approximate idea of the weight of this sapphire, and the image itself being melted down, produced 93,000 miskals of pure gold. Besides these images, there were about 100 idols of silver, which loaded as many camels." Another writer, describing Mattra, says: "Muttra is a populous city, abounding in wealthy inhabitants. In this city, and in another town, called Bendroban, (Bindraban) (See ante), very famous throughout India, on account of the incarnation of Krishna, the Afghans practised great cruelties, and displayed their hatred of idols and idolators, burning houses, together with their inmates; slaughtering others with the sword and lance; hauling of into captivity maidens and youths, men and women. In the temples of the idols they slaughtered kine, regarded as sacred by the superstitious people, and smeared the images and pavement with the blood." "Seindia, the Mahratta chief, who after the death of Mujuf Khan, seized Mattra, conferred it on the French adventurer, Perron, in

Subsequent history of Mattra.

Authorities.
—
Thornton.

Tieffenthaler.

Thornton.

Elphinstone.

sanctity 'from a natural flame which issued from the ground within its precincts, was enriched by the offerings of a long succession of Hindu princes, and was likewise the depository of most of the wealth of the neighbourhood; so that according to the same historian, it contained a greater quantity of gold, silver, precious stones, and pearls, than was ever collected in the royal treasury of any prince upon earth.' Ferishta, in enumerating these treasures, gives no idea of the value of the coins. He says that the amount which fell into Mahmud's hands was 700,000 golden dinars, 700 mans * of gold and silver plate, 200 mans of pure gold ingots, 2,000 mans of unwrought silver, and 20 mans of various jewels, including pearls, corals, diamonds, and rubies, collected since Raja Bhima, in the Hindu heroic ages. It is to be regretted that we have no means of ascertaining the value of these dinars.

* There are many sorts of man; the smallest, that, of Arabia, is 2 lbs.; the commonest that of Tabris, is 11 lbs. The Indian man is 80 lbs. (Briggs's note on Ferishta. Vol. I, P. 46). The man-40 ser (The Calcutta factory ser weighed 1 lb. 13 oz. 18-86 drs. avoird, and the Basar ser 2 lb., 13-863 drs.). The Persian man is about seven pounds and a half weight

Jaghire, a grant made on condition of military service. In October, 1803, it was without resistance occupied by the British troops, and in the same year permanently ceded to the East India Company by the treaty of Serjee Anjengaum."

Authorities.

In this notice of the places deemed sacred by the Hindus, of which we cannot pretend to give, by any means, an exhaustive account, the reader will probably be struck by the fact, that though we have enumerated many edifices dedicated to Vishnu, to Siva, Krishna, and many other deities of a minor rank, we have not yet mentioned the existence of a temple erected to Brahma, the creator and supreme god of the Hindu trinity. That there was such in India was long disputed, but in *Pokur*, in Ajmere, North-West Provinces, a place noted for many shrines, among them is conspicuous one raised to Brahma. "This is the sole tabernacle dedicated to the 'One God' which I ever saw or have heard of in India."

Tod.

proceeds to say that 'it struck him as not a little curious that the *Sikra* or pinnacle was surmounted by a cross. The edifice was erected a few years ago by a wealthy Mahratta, Gocul Pauk, minister of Scindia, at a cost of about £15,000, though the materials were at hand, and the labour could be got almost for nothing."

Thornton.

'*Pokur* is situate in a low and swampy valley, and on the south margin of a lake, stated to be in Brahminical eyes the most sacred in India. The surrounding scenery is picturesque and striking. Immediately around the town are numerous sand-hills, among which are many shrines and cenotaphs, belonging to the families of various rajas and great men of India, in various styles of architecture.' 'Ghats,' or flights of stairs of stone, give access to the sacred water, which is frequented every full moon by great numbers of pilgrims, for the purpose of ritual ablution. The full moon in October is regarded to have peculiar sanctity, and then the concourse is much the greatest: a fair (*mela*) for traffic in horses, camels, and kine, as well as for various wares is held there on that occasion.'

Shrines.

Mela.

Panderpur.

Temple of Vishnu.

Panderpur, a town on the Beema, a tributary of the Kistnah, in the Bombay presidency, besides being highly revered by the Brahmans, as containing a celebrated temple dedicated to an incarnation of Vishnu, has an unenviable notoriety for an atrocious murder perpetrated here in 1815. The crime was committed at the instance of Trimbuckjee Danglia, the profligate minion of the Peishwa. The victim of his blood-thirsty vengeance was Gangadhar Shastry, the Guicowar's minister and envoy, who had repaired to Poona under the sanction and protection of the

British Government. The circumstances under which this atrocious crime was committed, resemble those under which similar crimes, familiar to the readers of history, have taken place. The following is the account of the murder of Gangadhar Shastry :—"As he passed along, one of his attendants heard a man in the crowd ask, 'which is the Shastry,' and another reply, 'he who wears the necklace;' but not thinking the inquiry of any importance, he paid no attention either to the person asking the question or to him who made the answer. The Shastry entered the temple, performed his devotions, and after remaining a few minutes in conversation with Trimbuckjee Danglia, returned towards the house which he occupied. He advanced but a short distance from the temple, when three men came running behind him and as if clearing the road for some person of distinction, calling out 'make way, make way.' Their left hands were folded up in cloths, and each of them in his right hand bore what seemed to be a twisted cloth, such as appears to be commonly used for striking persons in a crowd, to make them stand aside. One of them struck the Shastry a violent blow with the cloth, and it was then discovered that he had a sword in his hand; another seized him by the hair and threw him down; and whilst in the act of falling, a third ruffian cut him on the head. Three of the Shastry's attendants remained with their master; but two more assassins rushing from the front, the whole of them were wounded, and disabled. The rest of the Shastry's friends and followers, who do not appear to have been blest with any large share of personal intrepidity, run away, leaving him in the hands of his murderers. Being thus at liberty to complete their bloody work, they mangled the unhappy man in a dreadful manner, and then departed, one of them exclaiming in the Mahratta language, 'We have now finished him.' Three of Shastry's people had remained at the temple in attendance upon one of his suite. As they approached the spot where the murder had been committed, they saw five men with naked swords running towards the temple. This alarmed them; but not being aware of what had happened, they made their way as quietly as possible to the Shastry's house; not finding him there, they returned to the road, where they discovered his body cut to pieces.' It is evident from the above account, quoted by Thornton, though he does not give his authority, that the narrator, must have been either an eye-witness of the tragedy, or have obtained the particulars from one who was—perhaps from an

actual participator in the crime. We are not told whether the criminals were ever brought to justice. The British authorities were the only ones likely to take any steps with this object. The native would be little troubled with the investigation of a crime but too familiar to the intrigues of their Courts. There is one circumstance connected with this assassination observable, and that is the fact that the murderers did not enter the temple, as did those of Thomas A'Becket, and slay their victim while engaged in his devotions. They might have feared the popular vengeance for thus desecrating the place of worship, or more probably the recognition which would lead to their future punishment. This they could scarcely hope to escape if they had murdered so important a personage as the Shastry within the edifice. Favoured by the solitude of the road, and perhaps by the darkness, the murderers, undeterred by their proximity to a temple dedicated to Vishnu, the Preserver, despatched the unfortunate Ganghadar Shastry with impunity.

Authorities.
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Advantages
of "illustrations,"

Works on
the Architecture
of India.

The advantages of a work, such as the present, would be considerably enhanced by drawings of the edifices described. The expense, however, attending the production of the numerous engravings required, would have placed the work beyond the reach of many for whom the compilation is designed. We may refer the student to many splendid views of Indian pagodas executed by Daniells, as well as to the publications of the Committee of Architectural Antiquities of Western India, published by Mr. Murray of London. Besides these, there are numerous sketches of remarkable buildings in other parts of India, from the pencil of Mr. William Simpson, the talented artist and archæologist, not to mention the architectural essays of Wilford, Fergusson, Burgess, Prinsep, Cunningham, etc., etc. While, among Indian writers, the reader may be referred to Ram Raz, and to "the Antiquities of Orissa," by Rajendrala Mitra, an eminent native archæologist.

Elphinstone says:—"There are some beautiful specimens of Hindu architecture in Tod's, "Rajasthan." The work of Ram Raz shows the details everywhere employed, as well as the general architecture of the south; but the splendid works of the Daniells exhibit in perfection every species of cave or temple in all the wide range of India." It is a sufficiently trite observation to make, that the 'eye is the gate of the understanding,' and *Segnius irritant animos demissa per aurem, quam quæ sunt oculis subjecta fidelibus, et quæ Ipse sibi tradit spectator****** We

Horace.

- have already mentioned the legend connected with Rama, who, according to the Brahmans, was an avatar, or incarnation of Siva. When Rama pursued Ravana, the demon tyrant of Lanka, or Ceylon, who had abducted his consort Siva, and carried her to his kingdom, further pursuit was stayed by the intervening sea, until "Nala, the son of fire, then commenced to make a bridge over the sea, and prayed his father that all the great stones, and other heavy articles, necessary for the work, might be deprived of their weight and float on the sea. This prayer, being granted, he soon completed the bridge, over which the troops marched to Lanka." Such is the fabled origin of the long bank forming the northern boundary of the Gulf of Manaar, and called by the Brahminists 'Rama's Bridge,' by the Mussulmans and Christians, 'Adam's Bridge.'
- The legend of Rama.**
- The Bridge to Ceylon.**
- N a m e s of the Bridge.**
- Rameswaram.**
- T e m p l e to Siva.**
- Rudraprayag.**
- The island of *Rameswaram*, so called from Rama, is at the western extremity of this 'Bridge.' It is occupied principally by 'Brahmans and their followers, who are supported by the profits derived from the great pagoda and other temples. The entrance to the principal temple is through a fine gateway about 100 feet high, and elaborately carved, its form being trapezoid. The workmanship is massive and regular, and in a style of architecture resembling the Egyptian. Within is a cloister, having a passage between a triple row of pillars, to a square of about 600 feet, cloistered all around, and into which the sacred temples open. The whole is well built, and is one of the finest structures in India. It appears to be dedicated to the divinity, Siva ****. 'Near the town of Rameswaram is a fresh-water lake, about three miles in circumference. The great pagoda is a celebrated place of pilgrimage, frequented by crowds from all parts of India; it is under the guardianship and management of a chief, styled Pandaram, who must observe celibacy through life, and on his death is succeeded by his sister's son, or, should there not be any such, by the next eldest collateral male relative. The image of the deity is every morning drenched with water brought on the shoulders of fakirs from the Ganges, and poured over it, and which, having received additional sanctity by this rite, is sold to devotees at a high price.' A splendid view of this pagoda is given by Daniell.
- We have already mentioned *Rudraprayag*, as being one of the five principal prayags, or confluences, mentioned as holy in the sacred books of the Hindus. It is a village in Kumaon, at the confluence of the

Authorities.

Thornton.

'Kitchen of
Bhima.'

Hindu tales.

Sansar Dha-
ra.

Description.

rivers Alukananda, and Mandakini. Bhima, whose lath, or staff, was described in a previous chapter, according to tradition, cooked his food at Rudraprayag. There are few countries which do not possess traditions of a former era, which point to there being 'giants in those days,' and amongst the myths of antiquity the Hindus rejoice in Bhim, a giant famous in their lore. They show at Rudraprayag a rock thirty feet high, and fifteen in diameter, to which they give the name of 'Bhim-ka-Chulba,' or the 'Kitchen of Bhim.' 'It is completely excavated, somewhat in the form of a dome, with apertures at top, in which Bhim is supposed to have placed his cooking utensils.' Our readers will perceive that Hindu mothers have no lack of material to furnish 'Fairy tales' for the amusement of their children. The principal source, however, from which Hindus derive food for the imagination is the poem which recites the history of Rama. We need perhaps scarcely say that every incident in that marvellous story is implicitly believed. The gambols of their favourite god Krishna are, also, an unfailing source of delight to young and old. Children in Europe are as pleased with the recital of the wonders of 'Fairy-land;' but, for the most part, as they wander with the elves, and goblins, and all the kindred tribe into the realms of fancy, they know, when the magic tale is finished, that the actors—" ————were all spirits, and

Are melted into air, into thin air :

And like the baseless fabric of this vision,

The cloud-capp'd towers, the gorgeous palaces,

The solemn temples, the great globe itself,

Yea, all which it inherit shall dissolve,

And like this unsubstantial pageant faded,

Leave not a rack behind———"

Not so Hindu men, women, and children; to them every legend brought down by early tradition has become part and parcel of their religion, and a rich source of emolument to the Brahmans; of whom it may be said, in reference to their clinging to so-called sacred spots, as of the birds of prey. 'Where'er there's slaughter, there is she.'

Sansar Dhara in the Dehra Doon (see ante) is considered by Hindus as sacred to Mahadeva, and in consequence visited by them in pilgrimage. It is thus described by an eye-witness, quoted by Thornton. 'In the commencement of this day's march we enjoyed a sight of uncommon beauty, which was rendered more striking by being concealed by a jutting point of rock, till we approached very near, and ascended a little bank, when it burst suddenly

Authorities.

Shakspeare.
"The Tem-
pest."

on our view. It was a fall of water from an excavated bank, with a cave or grotto at each extremity, forming together an arch of about 100 feet in perpendicular height, with a subtended base of 80 or 100 yards. Through every part of the impending summit the water oozed in drops, which fell in showers into a basin, whence it was carried by a small stream into the river below. The lofty trees and luxuriant shrubs, which overhung the brow, threw a partial shade over the picture, while the sun, striking full upon the cascade, was reflected in the sparkling globules, giving a richness and brilliancy to the scene which words are incompetent to express. Upon an inspection of the grotto on the right, we were struck with new and more singular appearances. It is a cavern, about six feet in height, ten in depth, and fourteen or sixteen in length, and is a natural excavation, the walls and roof of which are of rock. The water filters through the top, from which pendent shoots, like icicles, are disposed in all the different stages of petrification. The small ramifications from variegated beds of moss, serving as conductors for the water, when it first begins to crystallize; and, from a tube or pipe, they become, by repeated incrustations, a firm consolidated mass. The various colours, produced by the vegetation, changing with the different shades of light, give to the other surface the appearance of mother-of-pearl, but when the petrification is complete, the inside has a great resemblance to alabaster.

Authorities

The worship of Kali.

Kali, the Hecate of the Hindus, and to whom human sacrifices were offered, we have had occasion to allude to, as the consort of Siva. According to some accounts, as Bhavani, the tutelary goddess of the Thugs, or phansegars, (stranglers), previously described, she required the death of her victims, without the accompanying shedding of blood. As Kali, however, she was a most sanguinary deity. We shall give more at length the characteristics of this female deity when we treat upon the religion of the Hindus. "The *Kalika Purana*, which details in due order and with much precision the different descriptions of animals that are to be sacrificed, and the length of time by which this insatiate lady will be gratified, and kept in good humour by each, ordains that one man (or a lion) will please her for a thousand years; but by the immolation of three men she will graciously condescend to be pleased 100,000 years. At present her smiles are not courted for so long a period by any other sacrifices than those of animals; Kids are usu-

Stocqueler.

Human sacrifices.

	ally sacrificed, which the priests allege immediately ascend to the heaven of Indra, and become musicians (<i>gandharb</i>) in his band." Kali, or Parvati (for she is the goddess of a thousand names), is worshipped on hills, one of which is in the vicinity of Puna, in the Bombay presidency. At <i>Sarahun</i> , the summer residence of the Raja of Bussahir, and three miles from the left bank of the Sutlej, there is a temple dedicated to Kali, 'to whom, previously to the establishment of British supremacy, human sacrifices were offered.' Thornton states, in reference to <i>Sarahun</i> , that 'it is the limit of Brahminism towards the north, as none of the castes are established beyond it.' A circumstance certainly not to be regretted by the people beyond. Besides the temples raised by Hindus to their principal deities, and demi-gods, in the exuberance of their religious faith, they have also erected some to Rajas, renowned in their annals, but who have not attained to that supreme deification which the Brahmans have conferred on greater gods. Of these minor edifices, though by no means neglected by the pious, who mingle pleasure with their devotions, there is one in the village of Ranibath, situated in Sirinagar, in Gurwhal, sacred to Raja Iswara, the character of which may be best gathered from the description. At this temple 'the dancing girls, who form the majority of the population, devote themselves to prostitution, by abjuring their kindred, and anointing their heads with oil from a lamp placed before the altar. At a short distance beyond it is the fane of an idol, styled by Raper 'Rassee Devi' or 'the god of love.' This Rassee, or, more properly, <i>Rati</i> , is the Venus of the Hindus. * <i>Tanjore</i> in Maoras, contains, within a small fort, a pagoda, said to be the	Authority. —
Sarahun.		
Northern limit of Brahmanism.		
Temples to demi-gods.		
The Hindu Venus.		
Tanjore.		
History of Rati, and Kamadeva.	<p>* According to the Hindu account, "Rati was the wife of <i>Kamadeva</i> (Cupid), who was consumed by the fiery rage of <i>Mahadeva</i> for interrupting him in his devotions; and Rati, being disconsolate for the loss of her husband, was informed by <i>Parvati</i> that he would be born in the house of <i>Krishna</i>, and would have the name of <i>Prdyumna</i>, but that <i>Raja Sumbara</i> would steal him away and cast him into the sea; that thence he would be taken in the belly of a fish to the kitchen of <i>Sambara</i>; and that she must go and wait for him there. Following this advice she remained in the kitchen of that <i>Raja</i>, till it happened that a large fish which had been presented to him, on being opened by the cook, was found to contain another fish; and when this was opened, a child issued from its belly. This child the cook gave to <i>Rati</i>, and the matter being reported to the <i>Raja</i>, he directed her to take care of the child and to rear it. When <i>Kamadeva</i> was grown up she made him acquainted with what <i>Paravati</i> had told her; and advised him to kill <i>Sambara</i>, and to return with her to the house of <i>Krishna</i> an <i>Rukmini</i>, where he was born. This was accomplished: and <i>Rati</i>, was married to him on his return to his parents. Hence <i>Rati</i> is considered as both mother and wife of <i>Kamadeva</i>. (Shakspeare)."</p>	

Brahminical
Bull.

finest of the pyramidical temples in India. In the front is a colossal figure of a bull in black granite, regarded as being 'one of finest specimens of the arts as practised under the direction of the Brahmins.' A fine view of the pagoda and image is given by Daniell (to whose illustrations we have already referred the reader), who, however, is alleged in some particulars to have deviated from perfect accuracy.

Authorities.

Thornton.

Temple to
Mahadeo.

Thanesir
and the lake
of Khurket.

There is a temple to Mahadeo, in the town of *Thanesir*, in Sirhind, on the route from Kurnal to Loodiana. The well-to-do natives of the town have handsome houses, on the walls of which are depicted monstrous figures of hideously grotesque idols. When the celebrated Mahmoud took the town there were many stone idols, which no proffered gifts or intercessions could induce that determined iconoclast to spare. He destroyed them all, and, according to his custom in such cases, sent the fragments of Jugsoma, the principal one to Ghazni, as an evidence of his zeal for the 'Prophet.' Near the town is the lake of Khurket, noted as the scene of one of the great battles in the *Mahabharat* (see ante).

Scene of a
battle in the
Mahabharat.

A writer thus describes the lake:—"As well as I can judge it is about one mile in length and half a mile in width. In the centre is an island, 235 paces in breadth, connected with the shore on each side by two ancient bridges 235 paces in length each, which, I was informed, are during the rainy season covered with the water of the flooded lake. There is a third bridge also which leads to the island, said to have been built by Aurungzebe, but it is now useless and broken. There are no temples here, but at the most hallowed spots flights of steps run down to the water's edge, for the convenience of those desirous of performing the usual ablutions."

Lloyd.

Hindu Pa-
goda at Vel-
lore.

Figures of
Rama and
Hanuman.

Nandi.

There is a splendid pagoda, apparently dedicated to Krishna, at *Vellore*, Arcot, in Madras. The adventures of the God with the Gopis, or milkmaids, are delineated here. 'On the inside of the gateway are numerous figures of *Rama*, the renowned King of Ayodha, or Oude, with *Hanuman*, the martial monkey leader, and his numerous troop of monkey-shaped warriors,' affording a sufficient proof of the estimation in which the *Ramayana* is held all over India. 'There are also numerous sculptures, representing *Nandi*, the bull-shaped attendant of Siva.'

Thornton.

We will conclude this chapter, and the account of the sacred places of the Hindus, at the same time, with a description of the celebrated Somnath, a place much revered in Hindu estimation. Somnath

Description
of the town.

Cyclopean
walls, &c.

Population
of Somnat
Pattan.

Cyclopean
remains in
Greece and
Italy, &c.

Pattan (The Persian word for the temple, and which was also applied to the idol is *Sumanat*) is a town on the south-west coast of the peninsula of Kattiwar, in Guzerat. "The ground-plan of the town is an irregular quadrangle, inclosed by a wall nine feet thick, one mile and six furlongs in circuit, with two gateways, thirty-six square towers, and two round towers. The defences are on three sides strengthened by a ditch; on the west the base of the wall is washed by the sea. The walls and towers are constructed of uncemented square stones,* and are throughout massive and of great solidity and strength. They are everywhere adorned with Brahminical sculptures on mythological subjects, though much decayed by time and the defacing hands of zealous Mussulmans. The site of the place is fine, commanding the view of the Arabian Sea, of a beautiful bay, and of the headland and sea-port of *Billawul*, fortified as a defence against pirates." (These used in former times to make frequent descents on the coast of Guzerat. They came in their dhows from Arabia, to which country they carried off the women, who were highly esteemed for their beauty). "The population of the town is at present chiefly Mussulman, and there are many mosques, among which the most remarkable is the *Jumma Musjid*, described by Burnes as "in the Jain style of architecture, of an oblong square figure with pillars on the great sides, and four domes, resting on pillars at the end which faces the entrance ;

Authorities

Thornton.

* "The oldest works erected by Grecian hands are those gigantic walls which are still found at Tiryns and Mycenæ, and other cities of Greece. They consist of enormous blocks of stone put together without cement of any kind, though they differ from one another in the mode of their construction. In the most ancient specimens the stones are of irregular polygonal shapes, and no attempt is made to fit them into one another, the gaps being filled up with smaller stones, of this we have an example in the walls of the citadel of Tiryns. In other cases the stones, though they are still of irregular polygonal shapes, are skilfully hewn and fitted to one another, and their faces are cut so as to give the whole wall a smooth appearance. A specimen of this kind is seen in the walls of Larissa, the citadel of Argos. In the third species the stones are more or less regular, and are laid in horizontal courses. The walls of Mycenæ present one of the best examples of this structure. These gigantic walls are generally known by the name of Cyclopean. Their origin is unknown, but attributed to the Pelasgians." Remains of these structures are found in Greece, Epirus, Italy, and on the western coast of Asia Minor. The walls at Somnath are more regular, since the stones are all square.

Dr. William
Smith's His-
tory of
Greece.

Description
of the great
Temple of
Somnath.

the shafts of all these pillars are low.* "The great temple of Somnath is finely situated on an eminence at the north-west of the town, so advantageously, that it can be seen at the distance of twenty-five miles." Various accounts have been given of this celebrated Temple. One authority states that 'it consists of one large hall, in an oblong form, from one end of which proceeds a small square chamber or sanctum. The centre of the hall is occupied by a noble dome over an octagon of eight arches, the remainder of the roof terraced and supported by numerous pillars. There are three entrances; the sides of the buildings face the cardinal points, and the principal entrance is on the eastern side. These doorways are unusually high and wide, in the Egyptian style, decreasing towards the top; they add much to the effect of the building. Internally the whole presents a scene of complete destruction; the pavement is everywhere covered with heaps of stones and rubbish, the facings of the walls, capitals of the pillars, in short every portion possessing anything approaching to ornament, having been removed or defaced.' 'Externally the whole of the building is most elaborately carved and ornamented, with figures, single and in groups of various dimensions. Many of these appear to have been of some size, but so laboriously was the work of mutilation carried on here, that of the larger figures scarcely a trunk has been left, whilst few even of the most minute remain uninjured. The front entrance is ornamented with a portico, and surrounded by two slender minarets. "The dimensions are stated to be:—Extreme length inside (not including the small chamber or sanctum) ninety-six feet; extreme width sixty-eight feet; extreme height twenty-eight and a half feet. If the subject be cleared from the clouds of grandiloquent verbiage with which it has been so profusely overcast, it must appear that the structure, of which the ruins are still to be seen at Pattan, was a gloomy, massive, and rather rudely-built temple, of diminutive size, overlaid externally with a prodigious quantity of mythological sculptures. Of the linga, of historical celebrity, there does not appear to remain a trace, and scarcely a tradition; but near the temple a multiform symbol of Siva, called Koteswara, meaning 'with a million of lingas.' It is a huge cylinder

Authorities.

Postans.

Dimensions
of the Tem-
ple.

Thornton

Symbol of
Siva.

* The Jain temples are generally very large and handsome. The finest specimen of Jain temples of the Hindu form are the noble remains in white marble on the Mount of Abu, to the north of Guzerat—(Elphinstone). See the account of the Jains in Chapter VII. of this work.

Special
times of wor-
ship.

Attendants
on the idol.

Destruction
of the idol by
Mahmud.

of red free-stone, covered with miniature lingas. The splendour of Somnath, when greatest, is described, (no doubt with much exaggeration) by Mirkhond. 'Somnath was an idol in a temple situate on the sea-side; which idol the Hindus worshipped, especially at times of eclipse. More than a lakh (a hundred thousand) of people used to come to it on nights when the moon was under eclipse; and they believed, too, that the souls of the deceased came to Somnath on first leaving the bodies they had occupied, and were there assigned fresh bodies. They also believed that the sea worshipped Somnath, and the rise and fall of the tides were considered to be proof of this. From the most distant parts of India pilgrims used to come to worship at this shrine; 10,000 villages were assigned for its support, and there were so many jewels belonging to it as no king had ever one-tenth part of it in his treasury: 2,000 Brahmins served the idol, and a golden chain of 200 mans supported a bell-plate, which being struck at stated times, called the people to worship; 300 shavers, 500 dancing girls, and 300 musicians were on the idol's establishment, and received support from the gifts of pilgrims.'

Authorities.

Elphinstone says, "it is stated that from 200,000 to 300,000 votaries used to attend this temple during eclipses;—that the chain supporting a bell which worshippers strike during prayer weighed 200 mans of gold; and that the idol was washed daily with water brought from the Ganges, a distance of 1,000 miles. The value of the chain, if in Tubrizi mans (as was probably intended) would be above £100,000, and if in Arab mans, under £2,000." The same historian thus describes from Ferishta, the destruction of the Hindu idol by Mahmud. "Mahmud entered the temple, and was struck with the grandeur of the edifice, the lofty roof of which was supported by fifty-six pillars curiously carved and richly ornamented with precious stones. The external light was excluded, but the temple was illuminated by a lamp which hung down in the centre from a golden chain. Facing the entrance was Somnath, an idol five yards high, of which two were buried in the ground. Mahmud instantly ordered the image to be destroyed, when the Brahmins of the temple threw themselves before him, and offered an enormous ransom if he would spare their deity. Mahmud hesitated; and his courtiers hastened to offer the advice which they knew would be acceptable; but Mahmud, after a moment's pause, exclaimed that he would rather be

Elphinstone
(History of
India. Book
V. Chapter
III).

Riches in the interior of the image.

The celebrated 'gate of Somnath.'

Supposed restoration by Lord Ellenborough.

The restored gates, probably not the original.

remembered as the breaker than the seller of idols, and struck the image with his mace. His example was instantaneously followed, and the image, which was hollow, burst with the blows, and poured forth a quantity of diamonds and other jewels which had been concealed in it, that amply repaid Mahmud for the sacrifice of the ransom. Two pieces of this idol were sent to Mecca and Medina, and two to Ghazni, where one was to be seen at the palace, and one at the public mosque, as late as when *Ferishta wrote his history." Some writers have asserted, though the fact is not mentioned by Ferishta, that Mahmud also sent to Ghazni, a pair of gates, of beautiful and elaborate workmanship, which subsequently adorned his own tomb. When Generals Pollock and Nott effaced, in Afghanistan the British disasters of 1841, by subsequent successes, which culminated in the capture of Cabul in the following year, these gates, which were presumed to be the original ones taken from Somnath, were ordered to be brought back to India by Lord Ellenborough. This reputed trophy was considered of so much importance that its recovery, and consequent restoration to Hindustan, were announced in a proclamation distinguished by remarkable elevation of language, as avenging 'the insult of 800 years'; and the chiefs and princes of Sirhind, Rajwarra, Malwa, and Guzerat, were invited to transmit the gates, *with all honour*, to the place from which they had been violently removed. That destination, however, they never reached : the home authorities altogether disapproved of the intended re-erection of gates in their original place, if such it were, regarding such a proceeding as calculated to stimulate religious animosity, to identify the British Government with one of the too great parties of religionists into which India is divided, and to give deep offence to the other. The gates were said to be composed of sandal-wood ; but less costly materials have been named as more probable ; and even an opinion has been expressed that they were nothing better than 'rotten old deal.'

We have somewhere seen it stated that identity of 'Lord Ellenborough's gates' with those of Somnath is more than doubtful ; the former, not being of Hindu manufacture at all.

The subject of the celebrated gates of Somnath gave rise to much controversy at the time, and

Authorities.

Thornton.

* Ferishta was a Persian historian, who long resided in India. He wrote, in the end of the sixteenth century, a history of all the Mohammedan dynasties in India, down to his own time. He has been admirably translated by Colonel Briggs.

it is quite probable, especially as Ferishta makes no mention of them among the trophies sent by Mahmud to Ghazni, that their supposed restoration to India is a myth.

Authorities,
—

Conclusion
of the ac-
count of Hin-
du 'Sacred
Places.'

We have now gathered together from the best authorities we have had leisure to peruse, information and facts concerning the 'sacred spots and edifices of the Hindus. Whatever we could collect by way of illustration has been either embodied in the text, or furnished in the notes. Though we have not pretended to exhaust the subject, it is hoped that the reader will, from these pages, be enabled to form a tolerably accurate idea of Hindu places of worship.

An account of the Jains and the Sikhs, with their respective forms of belief, has also been given.

It remains to give some particulars concerning the religion of the Aryans, followed by that of the present Hindus. These will form the subjects of the chapters immediately following the present.

Subsequent chapters will be devoted to the Mohammedans, or Mussulmans, as they are called in India; and to the Parsis.



INTRODUCTORY. CHAPTER XII.

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INTRODUCTORY, CHAPTER XII.

HAVING collected for our readers sufficient data to enable them to form an opinion regarding the places dedicated to Hindu worship, we will proceed to lay before them, as briefly as possible, the characteristics of the Hindu religion itself. In doing so, we will bear in mind the maxim of Horace; *brevity* often becomes *obscurity*. ("Brevis esse laboro, obscurus fio.") It will be necessary (1); to say a few words about the aboriginies of India, some of whom became mixed with Aryan settlers, while other tribes still exist in much the same condition, as regards their habits and peculiarities, as they were at the time of the Aryan incursion; (2), to give a short account of the Aryans, and (3); to notice the present aspect of Hinduism.

Authorities.

The Aboriginies of India.

Dravidian tongues.

(1). "The aboriginal tribes whom the Hindus displaced were a black race, using the language of the Turanian class. Their descendants still hold their ground in the remote parts of the country, and retain their original tongues, generically termed Dravidian, and comprising Tamil, Telugu, Tulu, Malayalam, and Canarese. This class includes the Goonds of Omerkuntuk (Amarakantak), with a surrounding country, in general a wild and nearly pathless jungle, regarded by the natives as the abode only of wild beasts, demons, and savage Goonds.* The Bheels between the Vindhya and the Aravulli mountains, in Western India; the Coulies of the Western Ghauts, about Bombay;† the Ramusis and Warlis of the southern part of the Western Ghauts; the Katodars of the Neilgheries; the Shanars of Tinnevely; and the Chenewars of the Eastern Ghauts." "The Bhotyas of Bhotan are Mongals, and profess Buddhism. Afghans or Patans are very numerous and are rigid Mohammedans. We may further notice the Arabs and Black Jews of the Malabar coast; the Parsis or Persian fire-worshippers of Bombay and the neighbourhood, for the most part a wealthy and enterprising class; and the Cathies of Gujerat, who are sun-worshippers and freebooters, governed by priests and bards."

Bevan.
Thorton.

Bevan.

* Frequently written Khoonds. They are also found in Orissa.

† The word Ghaut, or Ghat is used to signify steps or passage leading to a river, a landing place, or, as here, mountain passage, or defile. The appellation Ghauts was given by the British to the range, which in its northern part is by the natives called Syadree, in its southern Sukhien.

Gonds.

Authorities.
—
Thornton.

Particulars
concerning
the race.

Gondwana, or the land of the Gonds, Goonds, or Khoonds, is stated to be an extensive, imperfectly-defined tract of Southern India. "The Gonds, who form the greater portion of the population of Gondwana, have been conjectured to be the aboriginies of Hindustan, and speak a language radically different from Sanscrit and its dialects, introduced from regions west of the Indus. Many of the Goonds seen by Blunt in his passage through the country were so devoid of any approach to civilization as to live in a state of entire nudity. They appeared, however, to be an athletic, well-looking race." Thornton has collected the following particulars of the history of the Gonds. "The history of a race so rude must obviously be scanty and obscure. The Gond Raja, Narsing Rae, is represented in 1399, to have been powerful and wealthy; but his greatness was overthrown in 1433, by Hoosbang, the Mussulman monarch of Malwa, who, having slain him in battle, reduced Kehrla, his capital. Subsequently, in 1513, the Gond chiefs are found forming a powerful confederacy against the King of Malwa. The western part was subjugated by Akbar, and included within the fiscal organization of his empire; Kehrla, the capital of the principal Goond Raja, being mentioned in the 'Ayeen Akbery' as the chief place of a circar of the Soobah of Berar. The eastern part, as remarked by Rennell, "was neither reduced by Akbar nor even known in particulars to the author of the Ayeen Akbery." The Rajah of Deogarh, in this part of Gondwana, was, in the latter part of the seventeenth century, induced to profess Mahomedanism by the influence of Aurungzebe; and in 1744, his sons having embroiled themselves with Ragoghee Bhonsla, were by him deprived of their possessions, which he incorporated with his own. Ragoghee in the previous year had overrun and partially subjugated Western Gondwana. There is thenceforward little to relate until the operations of the British forces in the Nagpore dominions in 1818-19. Appa Sahib Bhonsla, the Rajah of Berar, having fled from Nagpore, his capital, took refuge among the Mahadeo Mountains, in Western Gondwana. The British forces tracked him with unwearied perseverance through those intricate wilds, and successively gaining his fastnesses and lurking places, obliged him to fly in disguise. Another British armament overrunning Southern Gondwana, stormed the fortified town of Chanda; a third marching into South-Eastern Gondwana, stormed the town of Kompta, and took military occupation of the neighbouring country. By the treaty of Nagpore,

British invasion.

Treaty of Nagpore.

in 1818, the British Government acquired the extensive tracts in the northern parts of Gondwana. It may, however, be observed, in conclusion, that the name Gondwana must be regarded as obsolete." Gondwana, besides several other territories, comprises the greater portion of the northern part of the British province of Nagpore. Throughout the whole of Nagpore, the Gondee language is spoken. It is a rude dialect, having no written character. "In some districts, besides the Gondee, the peculiar dialect of the Cole tribe is used." A mixture of *Hindu*, *Mahratta* and *Gondee* is prevalent in the north. *Ooriya* is partially used in the eastern, and *Telinga* in the southern. "The Gonds appear to be the aboriginal inhabitants, and the relics of a widely-extended population, subjugated by Hindu invaders. They are distinguishable by their features, having broad flat noses, thick lips, and curly hair. When reclaimed from the savage state, they are represented as being sincere, faithful, intelligent, and less mendacious than the Brahminists or Mussulmans."

Authorities.

Gondee language.
Other dialects.

Characteristics of the Gonds.

Bhils.

The *Bhil** tribe exist in considerable numbers in the wilder tracts of the eastern and north-eastern part of Guzerat, especially about the river Myhee. They are considered a people of remote origin, powerful, and civilized before their subjugation and oppression at the hands of the Rajputs and Mussulmans. Some writers conclude that the Bhils are the aborigines of Guzerat, and the adjacent quarters of Hindustan. They subsisted, according to the earliest accounts, principally by plunder. Mention of them is first made in the *Maha Bharat*. The Bhils are estimated to form, in Candeish, Bombay Presidency, about one-eighth of the entire population of the province. They make very good soldiers, and, according to Captain Graham, "the Bhils, from outcasts, have become members of civil society, daily rising in respectability, and becoming useful and obedient subjects of the State."

Thornton.

The aborigines of Guzerat.

Earliest mention of the Bhils.

Present status.

Exterminative character of Brahmanism.

'Caste' institution.

We may safely infer from the condition in which the British found the aborigines of India that the spirit of Brahmanism was of an exterminating and oppressive tendency towards these rude tribes, rather than of a converting and civilizing one. From the very nature of the Hindu institutions, all peoples, not within the pale of Hinduism, were regarded as unclean, and unfit to live. The peculiar and arbitrary divisions of 'caste'† rendered it necessary to have

* See, also, chapter VI. *Nemaur*.

† We give the word commonly in use, which, however is not Indian, but Portuguese, from *Castia*, a race.

Divisions.
Sudras composed of Hindus, and aboriginies.

certain orders of humanity, set apart to perform the most degrading offices for the higher members of the community. These, according to the code of Menu, were certainly recognized as a 'caste,' the lowest of the four divisions of the people into *Brahmans*, *Cshatriyas*, *Veisyas*, and *Sudras*. The latter class consisted of those who were arbitrarily assigned to it by the Brahmans, from the Hindu community together with the aboriginies, whom the invaders had subdued, and those who had become hopelessly mixed up with them by alliances, from which the other castes were not by any means wholly free, at length found it necessary to prevent the contamination of the whole race, to make those distinctions, which have prevailed to the present day. It would be difficult, however, for any of the higher castes to prove that they were of a pure descent. The physiognomy, and the colour of the people, and their general resemblance are strong arguments to the contrary. The similarity is not, always, indeed so strongly marked. Among some the process of intermixture had not been carried on to such an extent, as to obliterate altogether the traits which distinguished the early Aryans from the aboriginies of India; but even among the highest castes it is easy to trace the resemblance, weakened more or less, in the course of time, by the restrictions which were afterwards imposed to prevent the intermixture of the races. The differences between them would naturally be strengthened by the different nature of the employments that were hereditary in the different castes.

The present Hindu, a mixed race.

Brahmans.

The Brahmans, while they took care to assert their own superiority over all the other castes, placed the Sudras in the lowest depth of degradation. The Brahman was to be treated with more respect than a king. According to Menu, he is exempt from capital punishment, even for the most enormous crimes. It is ludicrous to read in the same code, that a Brahman "by his imprecations could, destroy a king, with his troops, elephants, horses, and cars; could frame other worlds, and regents of worlds, and could give being to new gods and mortals.* While such were the arrogant pretensions of the Brahmans, to which the military, and the Veisyas—which latter kept herds of cattle, carried on trade, lent money at interest, and cultivated the land,—with Sudras, as menials the latter were but little removed from a state of actual slavery. "A *Sudra* is to be fed by the leavings of his master, or by his refuse grain, and clad

Their arrogant pretensions.

Degraded condition of the Sudras.

* *Menu*, translated by Sir. W. Jones. Chaps. I. II. IX. XI.

in his worn-out garments." "If a *Sudra* use abusive language to one of a superior class, his tongue is to be slit." "If he sit on the same seat with a Brahmin, he is to have a gash made on the part offending." "If he advise him about his religious duties, hot oil is to be dropped into his mouth and ears." "The proper name of a *Sudra* is directed to be expressive of contempt, and the religious penance for killing him is the same as for killing a cat, a frog, a dog, a lizard, and various other animals." These are a few among the tyrannical class intolerances which subsisted in the Hindu institutions. The spirit of these still prevades them.

Authorities.

Brahmans, by themselves, become degraded.

Their condition in Malwa.

Comparison of native with British rule.

Caulies.

Bhats.
Charuns.

Bhotias.

In places where the Brahmins formed the bulk of the population, where they were not brought into antagonistic divergence with the other castes, their vaunted superiority had little opportunity of asserting itself, and they themselves were scarcely removed above contempt. This is the case in Malwa, in Scindia's territory of Gwalior. In reference to the Hindus there, Malcolm remarks: "There is perhaps no part of India where the tribes of Brahmins are so various and their numbers so great, but there are certainly none of them where there are so few of them either wealthy, learned, or where there is less attention paid to the religious rites of the Hindu faith, or its priests by the rest of the population." A practical argument against the assertion that India would be improved by a reversion to a native rule, under which Brahmins would be able to resume their old authority. On the other hand we have seen how the Bhils, under the influence of British rule, have gradually become trustworthy, and respectable members of society.

The *Caulies* or *Coolies* are a race settled in Guzerat from remote antiquity, and constitute the bulk of the population along the N.-W. frontier of the province. They are in general a robust race, and though professing the Brahminical faith, eat flesh, particularly that of the buffalo, and are much addicted to intoxication; as well by opium and bhang as by ardent spirits. Besides the *Caulies*, there are tribes called *Bhats*, and *Charuns*, of whose origin, there is not, we believe, any satisfactory account. They, themselves, trace it to heaven, where we must be content to leave it. What religion they have, consists in the worship of Siva, and his consort Parvati, the favourite deity of the Rajputs. The *Bhotias* are of the Mongolian, or Tartar variety of the human race. "In their personal appearance the *Bhotias* are perfect

Trails.

Tartars and exceed the natives of this province (Kumaon) in size and stature, more particularly the Dharma Bhotias, among whom, individuals possessing extraordinary strength, are by no means uncommon. They are excessively dirty in their persons, using the skirts of their dress to cleanse both their persons and their cooking utensils, yet are in good circumstances, having warm clothing, substantial houses, and abundance of animal food in the flesh of their numerous sheep and goats, used as beasts of burthen, in the lucrative carrying trade with Hindus."

Authorities

Jauts.

The *Jauts* are a people, now professing Brahmanism, who form the bulk of the inhabitants of *Bhurt-pur*, a native state to the west of Agra. They are considered by Tod to be of the same stock as the Geta and Massagetæ of the classical writers, the Jutes of Jutland in Denmark, and consequently, as the Anglo-Saxon conquerors of England. Thornton remarks on the above that, perhaps no race more distinctly exhibits the physical traits of *Hindu lineage*," and they may with probability be regarded as the aboriginal population of the plains lying along the Indus and its tributaries." We do not know whether the term 'Hindu,' here, refers to the inhabitants of that part, prior to the Aryan invasion, or to, what is more likely, the result of the mixture of the Aryans and the Aborigines, viz., the Hindus, as we now designate them.

Journal
Asiatique,
May 1827.

Cossyaha.

"Near the villages on the Cossyha Hills, between Assam and Sylhet on the north and south, and Jynteah and the Garrow country on the east and west, are gigantic stone monuments, with door-ways that remind the English Visitor of Stonehenge, and are conjectured to have been erected to the memory of departed Chiefs and Rajas." "The great body of Cossyahas have not adopted the customs of the Hindus; they eat beef, and have apparently, few religious notions. They have neither idols, nor temples; but many peculiarly-shaped stones and rocks, as well streams and groves, are accounted holy; and sacrifices are made to them." Among the wild tribes may be noticed the *Naikras*, a cruel and savage people to the north of Chota Odeypur. They are freebooters, stealing principally, cattle; "but articles of the most trifling value, offer a sufficient inducement to rob, and even to murder." They are said to have preserved a custom, prevalent among the pirates of

Thornton.

Characteristic of the Cossyaha.

Naikras.

* According to the Brahminical notions respecting caste, the Jauts are the spurious off-set of the Rajputs.

old, of sacrificing a human being over their secret haunts of treasure.

Authorities.

Aborigines
of Orissa.

Coles.

Khonds.

Saurias.

Description
of the *Coles*.

Religion.

Khonds.

There are tribes of aborigines in Orissa, a country which presents a curious field of research to the archæologist. Of these there are the "*Coles*, in the northern part, a race also called *Hos*, semi-barbarous yet not sunk in the lowest stage of savage brutality; the *Khonds* in the middle part; and the *Saurias*, or *Sauras* in the south." "These three races are considered the aborigines of the tracts which they now inhabit, and of others much more extensive, of which they have been dispossessed by the encroachments of the more recent population, generally denominated Hindu." "The *Coles* are rather favourably delineated by a recent writer, who commends their love of truth, honesty, obliging willingness, and happy ingenuous disposition, the more striking as contrasted with the trickery and falsehood of the wily Hindu. He represents them as hospitable to strangers, and ready to relieve the indigent; altogether a light-hearted, kind people, but very irascible, and so prone to feel deeply injuries, whether real or imaginary that they frequently vent their resentment or grief in suicide, to which they are frightfully addicted. In occasional collision with British troops, they have not shown themselves remarkable for courage. These rude people have been won over by proselytizing Brahminists to a certain observance of their rites and festivals, and are besides polytheists, worshipping several imaginary deities, whom they strive to propitiate by sacrifices; they, however, say, that as they have never seen these deities, they cannot assign them shapes" The *Khonds* who inhabit the central part of Orissa, are represented as having made some progress in civilization. Agriculture is practised by them with a degree of skill and energy which is rarely surpassed in India, and which has produced a degree of rural affluence rarely paralleled."

Thornton.

Thornton.

The same writer, however, represents the population to be so scanty, as to suggest grave doubts of his accuracy, either as to the numbers of the people or to their alleged proficiency in agriculture. As to physical constitution, the *Khonds* are of the average stature of the Hindus, muscular, robust, symmetrical, and active. The skin varies in hue in different individuals, from deep copper colour to yellowish olive. The face is rather handsome, with high expanded forehead, prominent cheek bones, nose aquiline in some instances, though not in all, but generally broad at the top; lips full, but not thick; mouth rather

Human sa-
crifices.

large. The whole physiognomy is generally indicative of intelligence and determination, blended with good humour. They fight with bows and arrows, slings, and battle-axes, and are considered to be brave, neither giving nor taking quarter. Their good qualities are stated to be love of independence, bravery, hospitality, and industry, but they are dreadfully vindictive, and addicted to drunkenness. They are polytheists, believing in the existence of various imaginary divinities, and worshipping the earth, the moon, the god of war and many other objects, beside the Hindu goddess *Kali*. The god of the earth is, however, the most revered, and under the influence of a detestable superstition, his votaries seek to propitiate him by the sacrifice of human victims, generally children, bought for the purpose from those who steal them from the neighbouring people. It appears to be a rule, that no Khond should be sacrificed, and no victim is considered to be acceptable unless bought with a price. This horrible rite is intended to induce the god of the earth to favour them with plentiful crops. At the time appointed by their priests, a feast is held, and after it has continued for two days and two nights, a scene of drunken and obscure revelling, the victim is brought out on the third day, and bound to a stake. Its limbs are then broken, and the priests having struck it with an axe, the crowd set upon it, and crying aloud, 'we bought you with a price, no sin rests on us, hew the living body into pieces, each carrying away a bloody morsel, which they throw on the earth in some part of their grounds. The number of human beings yearly murdered in this manner was formerly very great. Macpherson states that he found seven victims held in readiness for immediate sacrifice in a valley two miles long, and less than three quarters of a mile wide. The British Government has made strenuous efforts to check the practice, but the Khonds adhere to the sanguinary rite with dreadful pertinacity, and with unflinching ferocity defend their fastnesses, where, for the greater part, malaria would inevitably destroy an invading force. There is reason, however, to hope that ere long the country will be purged from these dreadful crimes. By an act of the Government of India, passed in September, 1845, the Governor-General is empowered to withdraw the districts where they prevail from the jurisdiction of the ordinary authorities, and to place them under a special officer, called 'the agent for the suppression of Meriah sacrifices, who is of

The British
put a stop to
Human sacri-
fice.

course selected with regard to vigilance, energy, *Authorities.*
firmness and discretion."

Saurias.

"The *Saurias* are slaves to the same superstitions as the Khonds, but are considered much more savage and barbarous. They are represented 'as in general a harmless, peaceable race, but so entirely destitute of all moral sense, that they will as readily and unscrupulously deprive a human being of life as any wild beast of the woods, at the orders of a chief, or for the most trifling remuneration.' The language of the *Urias* is a dialect of Sanscrit, closely resembling the Bengali; and the basis of the alphabet is the Nagari. The Gond language is spoken in some parts towards the western frontier of Orissa. The Khonds use two distinct dialects, each containing many words of Tamul and Telegu. Of the dialect of the Coles we have no information." The serpent* was worshipped in some parts of Orissa. "Motte, a traveller, who visited the country in the latter part of the last century, mentions having seen

Urias.
Their language.

Language of
the Khonds.

Serpent wor-
ship.

Thoraton.

*The symbolical worship of the serpent was in the first ages very extensive, and was introduced into all the mysteries wherever celebrated. It is remarkable wherever the Amonians founded any places of worship, there was generally some story of a serpent. There was a legend about a serpent at Colchis, at Thebes, and at Delphi, &c.—*Bryant*. The Egyptians worshipped the goodness of the Creator under the name of Cneph. The symbol, according to Eusebius, was a serpent. 'The serpent within a circle, touching it at the two opposite points of its circumference, signifies the good genius.'

(Note to Beloe's Herodotus. (*Enterpe*. IXXV.) 'We have already observed, that the serpent was a symbol of the sun, to which the Egyptians gave a place in their sacred tables. Nor did they content themselves with placing the serpent with their Gods, but often represented even the Gods themselves with the body and tail of a serpent, joined to their own head'. — *Montfaucon*. "Horus Apollo in the hieroglyphics says, the Egyptians acknowledged a superior Being who was Governor of the world, that they represented him symbolically, by a serpent, and that they also pictured a great house or palace within its circumference. because the world as the Royal palace of the Deity." The circle, represented frequently by this circumference of the serpent, was the emblem of eternity. "The serpent, as it were, feeding upon itself, fitly represents that all things produced in the world by Divine Providence are resolved into it again." "The serpent" says Philo Byblinus quoting from Sanchoniathon, "was deified by the Egyptian Hermes, because it is immortal and is resolved into itself." Sometimes the symbol of the Deity was a serpent with a hawk's head, and sometimes the hawk alone" *Rev. Jno Hunt*. 'Essay on Pantheism.' Much has been written on the origin of serpent worship, and to the works on this subject we must refer the curious reader. The serpent, as the personification of evil, is a sufficiently familiar emblem. As such we may regard it, in the legend of Apollo and the Python, as well as in that of the Hindu story of Krishna vanquishing the serpent, called Kaliya, before alluded to:

near Sumbhulpore an immense snake, worshipped as a deity, and alleged to be coeval with the world. It was lodged in a cavern at the foot of a rock, and came out once a week to take his food ; consisting of a kid and some fowls, offered to him by his votaries, and picketed on a small plain before his den. After the monster had gone back to its den, the traveler examined its traces in the muddy soil and concluded its diameter to be about two feet. Kittoe, who visited this locality in 1838, or sixty years later than Motte, states that he was informed that this monstrous snake was still living, and able to enjoy the offerings of his votaries."

Aborigines
of Canara.

In South Canara were formerly many slaves by birth, *adscripti Glebæ*, and considered as a sort of live-stock, inseparable from the soil. Of these oppressed beings the principal were the Corars, who like the Helots of Laconia, were the descendants of those who once possessed and ruled the country. We have already mentioned the Bhotias as presenting characteristics which distinguish them from the other races in Kumaon. The latter are principally of Hindu descent, and Doms, or outcasts, who have black, woolly hair, and very black complexions. The Bhootias have a Tartarian aspect, and speak a dialect of the Tibetan. The population of Kumaon, of Hindu descent, speak Hindee 'as derived from the Sanscrit, without any mixture of Persian, but rude and irregular in its inflections.'

Doms.

Works on
the Dravidian
tongues.

We have already remarked that the aboriginal tribes of India speak Tamil, Telegu, Tulu, Malayalam and Canara, tongues, generically termed Dravidian. The student will find information regarding these in the works, of the Rev. Dr. Caldwell, Assistant Bishop of Madras, and in the Dictionary and Grammar of the Malayan language by W. M. Marsden. F. R. S. (published 1812). We also refer him to Dr. Leyden's Essay on the Literature of Hindu-Chinese nations. In reference to the Malayalam, which contains several Sanscrit words, it has been conjectured with strong probability, that it derived these from the Javanese. In an article on the history and languages of the Indian Islands, in the "*Edinburgh Review*," (April, 1814), the writer says : That the Javanese once professed the Hindu religion, under some form or other, is a matter placed beyond the reach of doubt, by many facts. Besides the proofs afforded by their language, the relics of Hindu religion still adhering to them in their imperfect conversion to Mahomedanism ; the

Malayalam.

Javanese.

Hindu religion introduced among them.

traditions which exist respecting their ancient belief; the temples and idols peculiar to the Hindu superstition; with inscriptions in the sacred languages of the professors of that faith,—all tend to confirm this important fact. Of the reliques of Hindu opinions and customs among the Javanese, many instances might be mentioned, but we shall content ourselves with a few. The strange ceremonies practised in India, on the appearance of an eclipse, to frighten the demon who is supposed to attempt the destruction of the luminary are still practised in Java; with scarcely less noise and enthusiasm, than in the country where that singular ceremony originated. The demon and the eclipse are also known by their Indian names, and by no others. The penances and austerities of the Hindu ritual are still occasionally practised by the Javanese, and their virtue in conferring supernatural power over gods, men, and the elements, religiously believed in. By all connected with the royal blood, and by them only, the flesh of the cow is most religiously abstained from. One would be inclined to suspect from this, that the throne of Java had once been occupied by a Hindu dynasty; yet it might have had its origin in the piety of some prince, willing to recommend himself to his spiritual guides, by a compliance with their prejudices—a compliance not easily obtained from the people; who, in point of diet are most indiscriminate and voracious; seldom observing any regular meals; and though professing Mahomedanism, indulge freely in intoxicating liquors, even at their religious festivals.” The same writer notices some important points in which the Javanese differed from the Hindus. “That attention to personal cleanliness, which distinguishes the Hindus from every other people of Asia, is known to the Javanese; who, on the contrary, are remarkable for their filthiness and inattention to their persons. Nor less at variance with Hindu manners, is the behaviour of the Javanese to their females. They are as little attentive to their chastity, as can well be conceived; and perhaps there is no people in the world, among whom a greater dissolution of morals prevails in this respect than among them.” “There is little room to believe, that the institution of castes ever prevailed among the Javanese.” The Javanese, themselves, say, that prior to the introduction of Mahomedanism, they practised the rites of Budh (Agomo Budo). They worshipped images; burnt, or committed to water, the bodies, of their dead, instead of burying them, and widows occasionally burnt themselves on the funeral

The mass of the people profess Mohammedanism.

The Javanese differ in habits from the Hindus.

Castes not established among the Javanese.

Buddhism.

Remains of
Hindu tem-
ples in Java.

Descriptions
of the tem-
ples.

Worship of
Krishna.

piles of their husbands." There is every probability that the religion of Buddha once prevailed in Java; yet the temples, images, and inscriptions which are found in various parts of the island, afford sufficient evidence, that the Brahminical doctrines had also obtained a footing." Before we take leave of this subject, which is somewhat in the nature of a digression, the reader may be interested in learning some further particulars of the introduction of the Hindu religion into Java, which we will extract from a letter to the writer above quoted. After mentioning that Hindu images, temples, and inscriptions are scattered over various parts of the island, the correspondent proceeds to give a description of Brambanan, (vulgarly called by Europeans Brambana) situated at no great distance from the centre of the island. "When I visited Brambanan, I was accompanied by a Brahman of Bengal who proved a useful guide to one so little acquainted with Hindu mythology as myself." In the space explored, an area of ten miles, there were the ruins of several temples, 'but the most remarkable remains are the *Chandi sewu*, or thousand temples.' They constitute a square group of buildings, having in the centre one large temple, surrounded at equal distances by three square rows of smaller ones each row but a few feet distant from the other.' 'At each of the four cardinal points, where once appeared to have been gates, there were two gigantic statues, as porters of the temples. The Javanese called these *Gopola*, which, in the language of India, I am told, means a cowherd, and is one of the names of the god Krishna. Each of these had a mace in his hand, and a huge snake twisted itself round his body.'

'In the large temple we found no images; on the outside, figures of pious Brahmans, easily recognized by the sacerdotal thread, were carved in great numbers. The inside was ornamented with the Hindu conch, vases of Ganges water, and flowers of the lotos, very well executed. In this temple it was plain there had been several images, as the pedestals on which they had stood still remained. In several of the small temples there were still some images, though most of them had been pillaged; and it was indeed evident that every temple had been either the fane of a god, or the shrine of a devotee. In one of them was the complete figure of a Brahman in a posture of devotion, so well executed, and calling so forcibly to the remembrance of my Hindu companion his native country, that he did not hesitate, with much reverence, to make the customary obeisance to

Bowani.

Hindu ins-
cription.Date of the
building of
the temples.Javanese
have not
adopted the
Mohammed-
an era.Poliar cher-
mar.

it. (Among the other ruins there is a group of large temples, occupying a space of no determinate figure. One of these still contains an entire figure of Bowani and another one of Ganesa. At some distance from this there is another ruin, which has more the appearance of a dwelling house than a temple. It is of a long shape ; consists of two stories ; has several windows ; and is divided into three apartments. On this building there are sculptured many Hindu figures in relief, of much larger size, and better workmanship, than those of any of the other ruins.' The writer also saw an oblong square of granite, about seven feet long and three feet broad." "The whole of one face of this stone is covered with an inscription, the character of which appeared distinct and entire, except in one place, where a large splinter has been broken off the face of the stone, which was itself broken in two. The character is evidently the common Devanagari; and my Hindu guide, though but an indifferent scholar, could read several parts of it. From his account I have reason to believe that the inscription contains no historic information of importance. He described it as containing some legend relative to Arjun, one of the horses of the Maha Bharat." The writer mentions another inscription, which however, his Brahman guide was neither able to read, nor even to determine the character in which it was written. The date of the building of the thousand temples is stated to be 1188 of the Javanese era. This corresponds to A. D. 1261. It is considered that the Javanese era was adopted from the Hindu, though it became modified by the introduction of the Mohammedan or Lunar instead of the Solar year. The Hindu names for the days of the week, though obsolete, are universally known to the learned Javanese. It is remarked as a curious circumstance, and a proof of their imperfect conversion, that the Javanese are the only Mohammedans, who have not adopted the era of the flight of the prophet, considered among the professors of Islam as an indispensable article of their faith. We may mention here that the Javanese, in common with all the other East-insular Mohammedans, are Sunites. The Shias, though only known to them by report, are nevertheless held in great abhorrence. The introduction of Brahmanical doctrines into Java is surprising when we consider the strong prejudice which was entertained by their professors to cross the sea. That they did so is evident. Converts, from Java, to the Hindu faith, are not likely to have erected the buildings which are described above. The *Poliar chermar*, or slaves,

Thornton.

Malabar.

Language.

Pat.

Origin of
the name
'Malabar.'

Permals.

Native Mus-
sulmans of
Malabar.

were a numerous class in Malabar before the establishment of British supremacy. They are probably the aboriginal population of the country before it was conquered by the Brahmans. The latter treated the unfortunate natives with the greatest severity, and kept them, until the arrival of the British, in a condition of the most degraded servitude. "Throughout this district the prevailing language is the *Malayala*, which varies considerably from the *Tamul*, or what, among the Europeans of Madras, is called the *Malabar* language. They are nevertheless but different dialects of the same language; and those who respectively use either, can in some measure understand each other. The accents are very different; but the *Malayala* language is considered more perfect than *Tamul*, as containing a larger portion of Sanscrit, and of the *Pat*, or poetical dialect. The characters used in the *Malayala* language is nearly the same with that used among the *Tamuls* for writing poetry. There are several grammars of the *Malayala* language, and a dictionary. There are also translations of the Old Testament, and of the book of Common Prayers of the English Church, printed in this language."

"*Malabar*, the name applied to the tract extending along the south-western coast of Southern India, is considered to be a corruption of the name *Malayalam*, which, in the vernacular dialect, signifies 'skirting the hills.' Its original Sanscrit name is stated to have been *Kevala*, and its original occupants the Brahmans, though there is some reason to conclude that they mastered and enslaved a still more ancient race, which under the denomination of *Poliar*, groaned until lately under oppressive bondage. The Brahmans, who originally governed, it is said by an aristocracy of their own caste, became in consequence of their incessant and ruinous intestine discords, subject to a great potentate, who ruled them by *Permals* (viceroys), a succession of these officers holding the dignity about twelve years each, until towards the commencement of the ninth century, when Cheruma Perumal threw off the yoke, established his independence, and divided his dominions with the Nairs, whom he had invited from the Carnatic. Having subsequently professed Islamism, he repaired to Mecca, and there ended his days." The above account gives the true characteristics of Brahmanical rule. It is probable enough that the Brahmans, whom we have seen built temples in Java, which are now in ruins, were driven out of the island on account of their attempts at tyrannous usurpation. The native *Mussalmans* of Malabar are called *Moplahs*, or

The term Moplah.' Mapilas, a name supposed to be contracted from Mahapilla, or 'child of Mocha'; in Arabia *Maha* means mocha, and *Pilla*, a child. They are a very fanatical race, and their hatred to the Hindus has been shown in frequent outbreaks. In the foregoing account of the aboriginal population of India, we have gathered the few facts concerning them at our disposal. The origin of most of these wild tribes is involved in obscurity, and little or no dependence can be placed on the traditions which they may happen to possess concerning it. The Aryans no more than the Hindus, who were descended from them devoted any attention to the history of the country where they settled. They contented themselves with reducing to a state of bondage such of the inhabitants as they were able to subjugate, without troubling themselves with inquiries, which the latter could probably rarely satisfy. The early writers were too busy in developing the results of their metaphysical speculations into religious systems of philosophy, to bestow any care in investigating historical facts. The first invaders of the country regarded such of the aborigines with whom they came in contact, with little difference of opinion. They were all, more or less, objects of contempt, as "black skins" and when in course of time, the danger of complete amalgamation into the mass of the population was foreseen, the lines of demarcation were laid down, and the intermarriage of the races strictly prohibited. When the supremacy of the Brahmans was established, the aborigines were either reduced to servitude, or driven to the hills and districts remote from the Hindu settlements.

Fanaticism of the 'Moplah.' As the Hindu population increased they pushed on to some of the seats occupied by the aborigines, who still, however maintained, as we have seen, their distinctive characteristics. That the original conceptions of Hinduism became mixed up in practice with the rude and barbarous religious rites of the aborigines is no doubt true. The latter, too, in becoming converts to the Hindu religion, retained much that had previously distinguished them. Reformers of the Hindu religion have sprung up, from time to time, actuated by a desire to restore it to what they conceive to have been its original purity. The Brahmans, however, as a class, have resisted all attempts to remove abuses, and superstitions, by which their own supremacy is assured. Many practices, which offended against the moral and civil law have been swept away by British rule, but the caste tyranny, and the power of the Brahmans, are still in force among the great mass of the Hindu people.

Absence of historical inquiries among the Hindus.

Brahman treatment of aborigines.

Hindu religion mixed up with aboriginal worship.

Attempts to reform Hinduism.

Hitherto abortive.

APPENDIX TO CHAPTER XII.

"A PLEA FOR THE FOREST TRIBES." *



"The forest laws are day by day becoming very oppressive everywhere. In our own Presidency we thought that the oppression was great. We hear the same cry from Bombay. We publish below an important letter addressed to the *Bombay Gazette* by Bhugut, putting forward a "A plea for the Forest Tribes." The scientific forest conservancy,† which has become a mania with our Indian Government, has created a good deal of discontent among the ryot population of the country, and the Government either blindly or wilfully shut their eyes to it. We give the letter of Bhugut below :—

"SIR,— We have read a good deal lately in your columns about the rights and wrongs of the forest tribes in connection with the bran-new system of scientific forest conservancy which the Government are now laboriously attempting to introduce in various parts of the Presidency; but few persons appear to have any correct idea of the extreme magnitude and importance of the subject in its bearing on the interests of the forest tribes and general population of the country. Of whom, then, do these forest tribes consist, and what are their approximate numbers? Full information on both points will be found by all who seek for it in "Mr. Campbell's admirable *Gazetteer*, and Mr. Baine's Census Report of 1881." Mr. Campbell's account of the forest tribes under each district head contains, I think, all that most persons will care to read, and all at any rate that is essential to be known on the subject; and the following figures taken from Mr. Baine's "Census Report of 1881." will give some idea of the numbers of the chief forest and aboriginal

* The above appeared in the Supplement to the *Madras Hindu*, 29th May, 1885.

† Whatever side issues may be involved the conservancy of the Indian Forests is a very useful and important work, in reference to the rain-fall and moisture which India requires, as well as to the value of the timber,

tribes which inhabit the hills and mountain ranges in various parts of the Presidency :—

Bhil ...	...	...	3,47,220
Varly ...	...	...	69,534
Kathodi or Katkari ...	...	...	51,283
Thakur ...	...	...	64,739
Dubla ...	...	...	10,883
Chodra ...	...	...	34,465
Dhodia ...	...	...	58,819
Naikada ...	...	...	26,289
Dhangar...	...	...	10,584
Total ...			673,816

Many minor castes, such as Gamtas, Chors, Patils Wagrís, &c., add to the general population of the forest tribes, and no account has been taken of the extremely numerous class of Mahars and Kalis—both Ghati and Konkani—which form a very important element in forest villages, and which are, as regards their habits and occupations, practically undistinguishable from the aboriginal tribes. The Mahars, alone, are estimated to amount to 2,52,523, while the Ghati Kolis are reckoned at 8,44,146, the Konkani Kolis at 1,20,006, and the miscellaneous Kolis—exclusive of ten Talabdas of Gujerat—at 1,17,397.

This then is the vast community which has a deep, nay a vital, interest in what is euphemistically called by some, conservancy, by others, confiscation of the forests. Though ordinarily dumb and inarticulate, a community as numerous and as prolific as this cannot well be overlooked in connection with any scheme of scientific forestry ; and if the forest tribes be not carefully taken into account, they will be apt, sooner or later, to assert their rights, in a very awkward and indiscriminating fashion. These forest tribes and early races have from time immemorial taken up their habitation in the hills. The Ghats and upland fastnesses are their natural homes ; and amidst all the dynastic changes of many centuries the lordship of the jungles they have hitherto held unquestioned with the tiger and the bear. Averse to settled industry in any shape, they lead a nomadic and precarious existence. Their mode of tillage, locally known as *koomri* and *dalhi*, is of the roughest and most wasteful kind. They strip a hill-side in order to raise a few middling crops of nachni and vari ; and their faith in rab or wood-ash manure is at once childlike and grand. Wood-cutters and

charcoal-burners by hereditary right, these tribes have hitherto filled an important and well-recognised place in the social economy. They have always supplemented their scanty earnings by vending to the community various edible kinds of fruits and roots, the leaves of the pala and apta, honey, gum, and diverse other articles of a similar character. Forest produce of this kind was the natural heritage of the jungle tribes who collected it, often with much toil and labour, and always under conditions that gave them a clear right to the profits of their own industry. They not only collected but distributed these products, and were, in fact, the only agency by which the demands of the local market could ordinarily be supplied.

Armed with bow and arrow or light bamboo spear many of them are great hunters, and they are not at all particular about what they eat. They worship the brab and cocoa-nut palm, which supplies them with toddy-juice, which they regard as veritable meat and drink. When fresh they find the juice a wholesome and pleasant stimulant, and to a half-starved people an invaluable substitute for food. Fermented, the juice is universally esteemed as a febrifuge. It enables the jungle tribes to defy with impunity the deadly malaria of the valleys and the water springs choked with poisonous vegetation. A prophylactic against sickness, a universal remedy against all jungle ailments, a God-given food the fermented juice of the toddy-tree is regarded by the jungle tribes as one of Vishnu's* greatest gifts; and the intoxication which so excites our modern British Pharisee—for intoxication is, of course, unknown in England, may be readily condoned in the case of half-savage races which advancing civilization has proscribed, and which are compelled to wage for bare existence a constant and unequal struggle with all the perils of the hills and woods, perils of air and perils of water, perils of men and perils of beasts, perils of hunger, sickness, and death.

Clothes they wear of the scantiest. A rag or string round the loins; a necklace of beads; and hair tied up in a knot; eyes blood-shot: lineaments pinched and worn, telling of many a hard struggle with hunger and thirst, heat and cold, fever and small-pox; puny of stature, and as a rule hideously ill-favoured, these wild men of the woods present at once an interesting study, and an im-

* We have already noticed some of the objects of the worship of the Aboriginal Tribes.

portant problem to the philosopher and the statesman. What is to be done with them ; how are they to be employed ; how can they be made useful members of Society ? This is the manner of man upon whom the new forest rules have fallen like a fatal blight—like a thunderbolt from a clear sky. By one direful stroke of the pen he finds himself at once a proscribed outcast in his own wilds. His hills and jungle fastnesses are suddenly proclaimed to be State forests. Every vegetable and mineral substance therein is declared to be “forest produce.” All forest produce is declared to belong to the Crown. And no one is allowed to remove any forest produce whatever without the formal permission of the “jungle-walla Sahib,” the new forest King. The new King, moreover, is no *roi faneant*, but a terrible white man, a typical sahib, painfully in earnest, sworn to protect every green tree, a deadly foe to every black man armed with the axe. Does a wretched Varli scratch clean half an acre of slope and cover it with a layer of bushes and scrub, all ready to burn—down comes the forest guard and arrests him for committing waste ! Does he lop a kheir or an ain tree, or any of the hundred-and-one kinds specially reserved—away with him to the Magistrate for injuring Crown property ! Does he cut a few reeds for his hut, or bamboos for his cattle shed—he is a thief (God save the mark), he has stolen public property ! Does he carry to the nearest bazaar a few common rafters for sale—he has taken what does not belong to him, he has no permit, he must forfeit them ! Does he collect for his own use a little store of mowra flowers, or korinda berries, or nuts, or edible roots, or what not,—poor fool, he little knows that he is committing a crime, that mowra flowers and all other forest produce are no longer his, that they are all put up by contract to the highest bidder, and that all property in them is transferred to the neighbouring Parsee or Hindu contractor ! Of course, he is “fully informed”—(this phrase has now become classical)—that all this is done for his own good, that the mowra belongs to the Queen, that illicit distillation must be stopped, that intoxication is a great sin which cannot be allowed under a moral British Raj, &c., &c. Admirable and excellent reasons to Mr. Conservator Jones, but not, I fear, equally convincing to poor Rama Bhil, who points to his pinched stomach and thinks ruefully how the wolf is to be kept from the door. It is believed to be a moot point whether snakes and jungle fever are or are not “forest produce” within the meaning of the Act. The

Advocate-General is believed to have once expressed the opinion that the term "forest produce," for the purpose of the Forest Department includes everything in a forest which might under any conceivable circumstances be turned to pecuniary account. It may fairly then be argued that if any poor Bhil were to make a profit out of catching snakes or curing jungle fever he might fairly be prosecuted for attempting to appropriate forest dues which clearly belong to our energetic and omnivorous conservator. Now, sir, I do not question for a moment the excellent motives of the Government and its officers in seeking to protect the forests and to reclothe the barren hill slopes; but the question I have to ask you is simply this:—What on earth are these poor wretched forest tribes to do under the present system? They are forbidden to cultivate for fear of spoiling the forests. They are deprived of all honest employment whatever. They are absolutely forbidden to cut on their own account any green thing. And all forest produce is declared to belong to the Crown. I say again, what on earth are they to do? Surely it needs no great penetration to see that the situation is a clear *impasse*, a deadlock and official *cul de sac*, and one that must lead to serious consequences if powerful and effectual remedies be not applied.* It is not too much to say that under the present *regime* of so-called scientific conservancy the treatment of these unfortunate forest tribes has been simply scandalous. They have been of late years systematically treated as though they were outcasts from society, and had no rights whatever, certainly none that can be pleaded against the all-powerful Raj Sirkar. Thousands are said to have emigrated to the neighbouring native states to avoid the oppressive treatment to which they are now subjected in British territory; but unfortunately even there the ubiquitous Government official is able to pursue them, and bitter complaint is made that pressure is now habitually brought to bear on native states to oblige them to adopt the very system which is doing so much injury in British territory. Where, I ask, is this wonderful and ever-widening circle of oppression to end?

* This is a question for the "Aborigines' Protection Society" of which Mr F. W. Chesson* is the energetic secretary. The Aborigines of India are, we fear, doomed to extinction, like the aborigines of many other countries. The Bhils, as we noticed before, have in part been brought within the pale of civilization, and, as soldiers have done good service.

* Since writing we have to regret the death of this gentleman.

If it be necessary to ruin the forest tribes in British territory by converting into state forest every acre of unoccupied land that the Forest Department can seize, by prohibiting all cultivating in forest limits, by expelling the villagers from their homes, by appropriating the mowra, by placing an embargo on toddy, by claiming as Crown property everything that grows or is produced on God's earth—why, sir, I ask is it necessary to extend this iniquitous and outrageous system to the neighbouring native states, which are gradually coming to be regarded as havens of refuge against British oppression. Now, this story, strange as it may seem, and bad as it is is unhappily no new story. The main features of it have been for many years past a stock subject of controversy between the forest officials and district officers, and have been more than once brought into public notice—notably in an able paper entitled: "Persecution in the Western Ghats," by a well known member of the Bombay Civil Service, in the pages of the *Calcutta Review*. But as long as Government are pleased to place their conscience in the keeping of the Forest and Akbari departments, so long there is very great fear, nay certainty, that these miserable forest tribes will go to the wall. The letters from forest officers recently published in your columns clearly show the spirit in which this important question is regarded by the officials of the Forest Department. You will doubtless call to mind in this connection the extraordinary letter on "Forests," which you published not very long ago. The next suggestion which appeared was, if I remember right, one from a correspondent who called himself 'Viator,' who charitably expressed the view that the forest tribes were an anachronism and ought to be exterminated;—not, he was pleased to say, by fire and sword, but apparently by bag and baggage deportation from their homes, while the Young Bhils and Varlis he proposed to treat like young panther cubs, confine them in iron cages with a chain round their leg.

While sentiments like these are freely advocated in the public press, and while the forest tribes are openly treated in the manner described in this letter, it is surely high time for some one to say a word on their behalf. These poor wretched devils have no *vates sacer*, no public or recognised protector to sing their griefs and joys, and to urge their rights before these omnivorous and insatiable departments; but it may not be out of place occasionally to remember that Dublas and Varlis are God's creatures, and British subjects, and are entitled, as such, to ordinary humanity and to common justice."—"Bhugut."

ABORIGINES OF INDIA.

THE TUDAS NEAR OOTACAMUND, NILGIRIS.

"The *Tudas*, or, as they are more commonly called, *Toruvars* (a Tamil term for 'herdsmen'), number one thousand, including women and children, and divide themselves into two classes—*Paikis*, or *Teralis*, who can hold all sacred offices; and *Katas*, or *Tardas*, who are the laymen. The *Tudas* are a singularly handsome race, tall and athletic, with Roman noses, beautiful teeth, and large, full, expressive eyes. They never wear any covering on the head, but their jet-black hair is allowed to grow to the length of six or seven inches, and forms a thick, bushy mass of curls all round. Their women retain their good looks longer than the females of the low country, and many of the girls are exquisitely beautiful. Their dress consists of a short under-garment folded round the waist, and fastened by a girdle. Over this is thrown a sort of mantle, or toga, which covers every part except the head, legs, and right arm. The tresses of the women are allowed to fall in natural profusion over the neck and shoulders. Their villages which they call *Munts* or *Mortts*, are generally situated on some lovely verdant slope, near the borders of a wood. They breed no animals save the buffalo, nor do they engage in agriculture or any other pursuit, but wander over the hills, of which it is said they are the aborigines, free and unshackled. In their *Mortts*, their dairies form a separate building of superior size, which is viewed by them as sacred, into which no female is allowed to enter. They have a temple dedicated to Truth, but there is no visible representation within; in fact, nothing but three or four bells in a niche, to which libations of milk are poured out. They salute the sun on its rising, and believe that, after death, the soul goes to *Om-zorr*, 'the great country,' respecting which they do not attempt to furnish any description. They have sacred groves, called *Teriris*, and to these herds of buffaloes are attached, whose milk is allotted entirely to the calves; and the priests of these groves are called *Pal-al*, from Tamil words signifying 'milk-men.' They are honest, brave, inoffensive, and contented; but, on the other hand, they are indolent, and do not esteem chastity a virtue. Their dwellings more resemble the dens of beasts than the abodes of men. A door about two feet high, and so narrow as almost to forbid ingress, leads to a dark, dirty chamber, where a whole family may be found huddled together.

Yet, even here, in spite of their rude dress and not over cleanly habits, the beauty of their maidens cannot be overlooked. Their symmetry of form, and the tender and delicate expression of their features, enable them to stand a comparison with the paler beauties of the West. Among the most singular of their customs is the sacrifice of buffaloes at their funerals, attended with a strange sort of game. These animals, which are of a prodigious size, and far larger and wilder than the buffaloes of the plain, are driven into an enclosed area by a party of young men armed with huge clubs, who join hands and dance a sort of circular dance among them. They then with shouts and blows excite the fury of the herd, and at a given signal two athletic youths throw themselves upon a buffalo, and, grasping the cartilage of the nostrils with one hand, hang on to the neck with the other. Two or three more rush to their aid, while others strike the animal with their clubs, and goad him on to fury. After a time, when the buffalo is nearly exhausted, they fasten a bell to its neck and let it go. In this way they overpower the whole herd in succession, and then resume their dance, which is concluded by a feast. The next day a similar scene takes place ; but on this occasion the buffaloes are dragged by the sheer force of six or eight men up to a mantle containing the relics of the deceased, and there slain with a single blow from a small axe. In the desperate struggles of the infuriated animals to escape, the *Tudas* are often severely wounded ; but the courage and strength they display is very remarkable, and it is a point of honour for those who have first attacked an animal not to receive assistance. Another singular, though not unique, custom of the *Tudas* is that of polyandry, also found among the *Nairs* of Malabar, and the hill tribes of the Himalaya. The brothers of a family regularly have only one wife, and the same arrangement is frequently, nay, generally, adopted with others not related. As a consequence of this female infanticide was formerly practised, and, though stopped for a time by the exertions of the late Mr. Sullivan, has, it is feared, been again resumed. Many conjectures have been made as to the origin of the *Tudas*, but as yet no certain traces of their past history have been discovered. Their language is quite isolated, the sounds of it are deeply pectoral, and it seems to have no affinity either with Sankrit or with any other language of the East."

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INDIA—ANCIENT AND MODERN,
BEING A
GEOGRAPHICAL DESCRIPTION
OF THE COUNTRY
(WITH SPECIAL REFERENCE TO SACRED PLACES),
AN ACCOUNT OF THE
RACES, RELIGIONS, MANNERS, CUSTOMS
AND
OCCUPATIONS
OF THE
NATIVES OF INDIA.

THE WHOLE COMPILED FROM VARIOUS SOURCES,
EUROPEAN AND ORIENTAL,

BY
GEORGE TEMPLE.

(All rights secured.)

Allahabad:
PRINTED AT THE RAILWAY SERVICE PRESS, LIMITED.
1890.

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TO THE READER.

It was the original intention of the Compiler of the following pages to have written a History of India.

It seemed natural to first present the reader with some account of a country remarkable for its physical features, and still more so for the peculiarities of its peoples. It was soon found that the prosecution of this plan would necessitate not one but many introductory chapters, which would amply suffice to form a work of itself. The Compiler, therefore, consulted many authorities, from whom he freely quotes, in order to enable the reader to form a competent idea of the Geography of India, manners, customs, and pursuits of the inhabitants.

Another consideration subsequently presented itself to his mind, namely, whether in view of the many excellent Histories of India, extant, the time had yet arrived for a new one? The writer, rightly or wrongly, thought not. The information collected in the following pages will, it is hoped, prove of interest to the general reader, and form a useful companion to any History of India. Since this work was put together, Burma has been added to the Indian Empire. The annexation of this Kingdom has given rise to much controversy. Without entering into any arguments on the subject, we may observe that the cruelties of King Theebaw merited punishment, and at the same time it was necessary for the prosperity of the country and the peace of the inhabitants that a stop should be put to the state of lawlessness that prevailed in Burma. Another phase also has occurred in the History of India, one the importance of which cannot be exaggerated. For the first time the people of this great country, whose differences of religion, caste, and custom are so great, have agreed to sink these and meet on the common platform of patriotism. Congresses to which delegates, Hindu, Mahomedan, Parsi, and Christian, were sent, have been held in Bombay, Calcutta, Madras, Allahabad, and last year in Bombay. These Congresses have discussed, with great unanimity, questions affecting the well-being of the people, and they have demanded a share in the government of the country, such as was contemplated and promised to qualified Indians in Her Gracious Majesty's Proclamation of 1858. We believe that these rights cannot long be withheld, and that the possession by Indians of what is their legitimate due is only a question of time.

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INTRODUCTORY. CHAPTER XIII.

Authorities.

The Indo-Aryans.

A non-building people.

Their early homes.

Primitive Aryans savages.

In the last chapter we gave some particulars—unfortunately those we have are but scanty—concerning the aborigines of India. We reserve such details as we can gather of their buildings for a subsequent chapter, when the architecture of the Hindas will be briefly noticed. The Aryans, as previously stated, applied the term ‘Asuras,’ signifying ‘Demons,’ or enemies of the gods, to the people, who knew not the Vedic deities. The aborigines were also called by the new settlers ‘Dasys,’ and these epithets were generally used by the Aryans to distinguish the *tva cham Krishnam*, or ‘blackskins’ from themselves, a people of fair complexion, and whose ideas of the gods differed. The Rig-veda contains some references to architecture supposed to relate to the cities of the aborigines of India, and the Vedas imply that the non-Aryan races of India had numerous and well-fortified cities, with palaces and other structures of importance. The Aryans, whose ancestors once lived together in the Highlands, north of the Himalaya Mountains, were a non-building people. They are described as having no temples; and therefore adapted the style of architecture which they found. The reader is already acquainted with many details of the structure of existing temples and other edifices in India from descriptions given in previous chapters of this work. We now propose to follow a contemporary Hindu writer,* who has written a short, but interesting work on the Indo-Aryans. The author commences by stating that Central Asia was probably the earliest point of ethnic movement—the homestead of the human family, the common abode of those races, which have guided the van of civilization, and that a study of the morphology and grammar of the Sanskrit in its oldest form, and of the Celtic, Greek, Latin, Lettish, Slavonic and Persian, shows us that all these languages sprung out of the same parent tongue, now extinct.” ‘Affinity in language certainly affords some presumption of affinity in race; but it is not in languages alone that an affinity exists between the Indians, the Iranians, the Greeks, and the Romans; their mythologies also imply a community of origin, and no doubt they yield some data for ethnic deductions.’ The primitive Aryans were savages

* ‘The Indo-Aryans. their History, Creed, and Practice’ by Ramachandra Ghosha, F. R. S. I., Member of the Royal Asiatic Society, London. (Calcutta, 1881).

Progressive
civilization.

Diffusion
of the race.

Aryans enter
India.

Spread of
the Aryans.

Turanians.

subsisting by hunting. They afterwards became a pastoral people, and in process of time became divided into clans, pursued agriculture, and constructed permanent habitations, rude huts, indeed, but forming hamlets, which in course of time necessitated some kind of government such as prevailed in feudal communities. Gradually these became united into small states with religious, social, and political organisations. The Indo-Aryans had reached this state of civilisation previous to their immigration into India. Thither they carried with them their habits and customs and mode of government. In the Rig-veda occur numerous allusions to their 'old home,' which point to its being in a colder country. The mention made of the Uttarakurus shows the connexion of the Aryans with the countries to the north of the Himalayas. This is supposed to be the *ottopokopa* of Ptolemy, which Lassen says must be sought for to the east of Kashgar. The Vendidad speaks of the gradual diffusion of the first sixteen settlements of the Aryan race, and of the Airyana-vaejo (Aryan residence), as their original country. 'The Airyana-vaejo could be localised in the basin of the Araxes, which was identified with the Oxus in the time of Herodotus.' However the admission of the *ratna okas* (the 'old home'), on the part of our ancestors shows clearly that they came to India from beyond the Indus.* This home was probably Media, from which the whole family* was dispersed by a Turanian† invasion. 'After crossing the Hindukush, the eastern branch first settled on the North-Western frontiers of India, in the Panjab, and

Lassen.

Vendidad.

* "The ancestors of the Aryan race once lived together in the highlands north of the Himalaya mountains. A time came of which history gives us no account when the old Aryan tribes separated from each other, and left their ancient abode to seek new settlements. Two great tribes, the old Hindus and the Persians, crossed the Himalaya mountains and found new homes on the banks of the Ganges and Indus, from whence they soon spread over Hindustan, Persia, &c. The rest of the Aryan tribes (of which the Kelts were the first), at different times, and at considerable intervals, travelled westward and came into Europe. The Hindu languages, I. Sanscrit (dead) II. Hindu, Hindustan, Bengali, Mahratti (all descendants from the Sanscrit) III. Cingalese (language of Ceylon) IV. Gipsy dialect. *Iranian*, are I. Zend, the old language of Persia. II. Persian."

Rev. Dr.
Morris'.
'Historical
English
Grammar.

† The term, Turanian, has been applied to peoples (as well as to their languages) not speaking any of the Indo-European languages, (Those of Europe with few exceptions; of the Indian peninsula, and of the Iranian plateau viz. Persian, Armenian, and the ancient tongues of Asia minor, and to those not speaking the *Shemitic*, which embraces the ancient Hebrew, the modern Arabic, and the languages of Northern Africa).

	even beyond the Panjab on the Kubha! Here they worshipped the sun and fire, and the elements of Nature. They had the institution of sacrifice, in which the Soma drink formed a part of the ceremonial. A schism, alluded to both in the Veda, and in the Avesta, seems to have sprung in the race, the causes of which, according to Haug were not only of a religious, but of a social and political nature. Subsequently the parties formed themselves into two branches, the Indo-Aryans and the Persa-Aryans, between whom feelings of bitterness were engendered which led to many sanguinary conflicts. The Indo-Aryans refused to submit to the forcible imposition of the doctrines of Zoroaster upon them by Vishtaspa, regarding whom, Ghosha says : ' We are still in the dark, but he must have been different from the father of Darius, as he was a more ancient character.' The same author mentions that according to the Rig-veda, 'Bhrigu originated pyrocultus, and promoted the celebration of sacrificial ceremonies in the world at large ; and' there can be no doubt that our ancestors, who composed the eastern branch of the Aryan race, were originally fire-worshippers.' They also recognised the supreme principle of Good, and the principle of Evil. These in the Zend Avesta are respectively Ahura Mazda, the <i>all-knowing or wise lord</i> , and Angro-mainyush, which correspond with Asura-pracheta and Nirriti, of the Veda. There is this difference, however, noted by Ghosha, that in the conception of the Zend-Avesta these principles are independent creators, the one of good ; the other of evil ; while in the Veda, Nirriti is not "an uncreate eternal substance."	<i>Authorities.</i> — Haug. Ramachandra Ghosha.
Divisions of the race.		
Origin of fire worship.		
Principles of good, and evil in the Zend-Avesta, and in the Veda.		
Permanent settlement of the Indo-Aryans.	After a lapse of some centuries the Indo-Aryans settled down in India and became removed from all connexion with their primitive homes, so that they came to regard themselves as the autochthones of Indian soil. During the time of their establishing themselves in their new home they were occupied in subjugating the wild and vigorous aborigines, and breaking down their residences. Then the task, after a time, commenced to bring them over to Brahmanism, which sprung up long after their occupation of the country. We differ from the author we have quoted in his inference that the Indo-Aryans preserved their distinction from the aborigines. It is not probable that they were enabled to bring into subjection the aborigines of India by the sword alone. They must have formed alliances with some of the wild tribes, and no doubt intermarriages took place, and a more	
Improbability of the Indo-Aryans preserving their distinction of race from the Aborigines.		

Primitive
Aryans, a
Pastoral and
Agricultural
people.

'Castes a
later institu-
tion.'

Origin of
caste.

Mode of
government.

Office of
'king.'

or less amalgamation of the two peoples, which resulted in the modern Hindus. This would naturally be a consequence of their proximity to people, who exceeded them in numbers. The divisions of caste, and the restrictions in regard to intermarriages were imposed too late to prevent an intermingling of races, which had already proceeded to a great extent. The primitive Aryans were all a pastoral and agricultural people. They were frequently obliged to fight, in defence of the lands they had already acquired, or for the purpose of pushing farther into the interior of the country. Hence the people were all prepared for war, and the distinction between an 'agricultural,' and a 'warrior' caste was only established at a later period, when they were become more settled, and less distracted by fears of the attacks of the aborigines. "When each member of the community had the privilege to approach the gods with his own prayers and offerings there could be no sacerdotal order. Then the castes had no existence, in the sense which they afterwards acquired. 'The main difference consisted in color and feature; and hence *varna* gradually came to imply caste. Caste then was purely an ethnological institution. In the Veda, *varna* appears in the sense of color, of bright color or light, and of race, the white and the dark. The three higher *Varnas*, were appointed in proportion to their more or less freedom from taint of admixture with the aborigines, and the regulations which they were to observe, were all framed, with a view to keep them for the future distinct from the aborigines, and indeed, as much as possible from each other, both in the prohibitions to their intermarriage, and to their partaking of food together. Of course the sacerdotal caste, the Brahmans, took care to occupy the highest place. The lowest was assigned to the aborigines, and to those of the Aryans who had become more closely commingled with them. In order better to preserve these distinctions, occupations which it was only lawful for them to follow, were assigned to the members of each separate caste, and these were enforced by the sacred dictates of a religion, interpreted by the Brahmans, from books, which they interpolated to suit their purpose, and the reading of which was strictly prohibited to the vulgar. The Indo-Aryans had kings—the name signifying father of the house, and headman of the tribe. The office was often hereditary, but sometimes, elective. Mention is made of the imposition of taxes for the support of the Government. The village system was in existence, and this

Ramachandra Ghosh.

Administration of justice.	lasted in India down to the period of British rule. It has been a subject of regret to many English writers on Indian institutions, that the ancient village system was ever abolished. It contained the nucleus of a political administration of the country which might have been extended, giving the natives of India a larger share in the conduct of their own affairs, and under the superintendence of British officials, materially assisting the Government, and saving much unnecessary expense. "There were also halls of Justice; and the complicated law of inheritance was to a certain extent in force; and our ancestors had conceptions of the rights of property and definite guarantees for their preservation, had formalities for transactions of exchange and sale, for payment, of wages, and for the administration of oaths. The laws of contract were developed. Debts and debtors are even adverted to; and sometimes exorbitant interest was charged. The tricks of trade were also known in those days."	Authorities.
Social regulations.	These facts concerning the civil polity and social regulations which prevailed among the Indo-Aryans, show clearly that they possessed the germs of a high degree of civilization in the future. The statements are given by the author to whom we have referred above, and they are founded on the Vedas from which he quotes. The same Rig-veda gives directions for the cultivation and fertilisation of the ground, and the property in this is measured by rods for the respective holders. The surplus grain was stored, as a provision against a famine.	
The Indo-Aryans possessed the germs of a higher civilization.	The domestic animals: the cow, the sheep, the goat, the horse, and the goat are enumerated. The Rig-veda also gives a list of the wild animals, such as lions, tigers, bears, wolves, elephants, oxen, camels, deer, antelopes, hogs, asses, rams, bulls, serpents, mosquitos, bees, mares, scorpions, worms, snakes, fishes, crocodiles, porpoises, apes, owls, boars, buffaloes, jackals, mice, foxes, frogs, rats, and different kinds of birds, i. e. peacocks, eagles, pigeons, vultures, ducks, swans, kites, crows, quails, falcons, &c.'	
Facts in the Vedas.		Rig Veda.
Agriculture.		
Animals.		
Professions and Trades.	The Rig-veda, besides mentioning the professions of priest, poet, and physician, notices the different trades and handicrafts pursued by the people, comprising most of those that are practised in modern times, as well as those which have ceased to be pursued owing to the Brahmanical prohibition—such as boat, and ship building. For these Aryans were a maritime and mercantile nation, not only trading on the rivers but navigating in the open sea. They possessed a coinage. Metal money was in use; <i>nishkas</i> of gold are mention-	
The Indo-Aryans were a maritime and commercial people. Coinage.		

The unit of weight and measurement.

Aryans learn the art of building from the Aborigines.

Their cities, and dwellings.

Manners, habits, and customs of the Indo-Aryans.

Their women have freedom.

Marriage.

Remarriage of widows not prohibited.

Intermarriage of castes.

Prohibitions afterwards imposed.

Assumptions of the Brahman.

ed. A *nishka* was equal to four *suvarnas*, and a *suvarna* to sixteen *mashas* : a *masha* was equal to eight *rattis*, and a *ratti*, in weight, to eight barley-corns.—The grain of wheat, or barley, as explained in a former chapter, being almost universally the primary unit of weight, and of measure. There are indications of solid buildings, but these were probably constructed very long after the period when the Aryans made their first settlement in India. They learned the art from the people of the country, who were no doubt set to work by them to raise the 'cities of stone,' the 'cities made of iron'—a metaphorical expression to denote their strength—'cities with a hundred surrounding walls,' conveying the idea of fortified cities. To this source we must refer the houses mentioned in the *Rig-veda*—brick and stone buildings, halls 'vast, comprehensive and thousand-doored.' The early Aryans were doubtless an imitative race, as their descendants, the Hindus, are at the present day, and they showed themselves apt pupils, as the numerous religious edifices, necessitated by their subsequent idolatrous worship, sufficiently attest. The picture given by the *Rig-veda* of the Indo-Aryans is that of a people of pleasant and social habits, maintaining a friendly and neighbourly intercourse with each other. Their wives and daughters were at liberty to walk and ride abroad, and were without any reserve present at public feasts and games.' We have no exact account of the ceremonies observed at marriages, but 'early marriage by no means formed a rule ; and the women enjoyed a freedom of choice in the selection of their husbands. Re-marriage of widows was not prohibited; and mention is even made of the marriage of a widow with her deceased husband's brother.' Ramachandra Ghosha says ; 'Although intermarriages between these two castes, the Brahmans and the Sudras, were disapproved, yet we can hardly believe that they were ever prohibited.' The regulations and prohibitions as to marriage, which were afterwards imposed on the people by the priests, can be accounted for on two suppositions : either that the people had lapsed into gross immorality—in which case even, the means adopted, viz., of insisting on infant marriage, and prohibiting the re-marriage of widows, have miserably failed in their object—if such it was, to restrain vice—or that the control thus assumed by the Brahmans over the disposal of the people was a powerful means in their hands to maintain their superiority over the other castes. The latter supposition is more likely, and the one more in accordance with the motives of

Authorities.

Rig-Veda.

priest craft. One other reason we have already alluded to, the desire to keep the race pure, but that we have shown was untenable, as the mixture of the races must already have taken place. As for the sacred cow, this animal was, in these times, slaughtered to do honour to a distinguished guest. Not only was bovine meat eaten, but the people drank wine. 'Our ancestors were greatly addicted to the drinking of spirits; indulged excessively both in *Soma** and other strong drinks. Wines or spirits were publicly sold in shops for the general use of the community. In the *Rig-veda* a hymn occurs which shows beyond all doubt that wine was kept in leather bottles, and sold without any reserve to all comers.' If, among the numerous interdictions to which the people were subjected by an arbitrary priesthood, there had been none worse than the prohibition of strong drinks, we should have no occasion to find fault with their regulations.

Authorities.
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The Indo-Aryans drank wine and spirits.

Soma juice.

Rig-veda.

Why the Hindus have deteriorated.

Dress, and ornaments of the Indo-Aryans.

The early marriages, and the forbidding of widow re-marriage cannot be defended on any moral grounds. By the enforcement of the former the Hindu race has become deteriorated, physically and mentally, and by the latter restriction, immorality and the crime of infanticide were made prevalent to a great extent among the people. With regard to dress, the men wore turbans, and clothing made of furs, skins, cotton and wool. They used various colours for dyeing textile fabrics. Their boots and shoes were made of bovine leather. Over their other clothes the women wore a sheet, or shawl. They were fond of jewellery, "We read of, 'golden ornaments,' of 'golden collars,' 'bracelets,' and 'finger-rings,' of 'an adorable uniform necklace,' of 'golden earrings,' golden neck-chains, anklets, and of 'jewel necklaces.'

Rig-Veda.

Their vehicles.

The same author has cited passages describing the carriages and war-chariots of these people, substantially built of wood and iron, with brazen wheels, and highly ornamented with gold.

War-chariots.

Working of metals.

The wheels of the war-chariots were also armed, like those of the ancient Assyrians, and other nations. The warriors wore coats of mail of gold, golden breast-plates, and cuirasses both of leather, and of gold. Other metals were also in use. From this it is evident, as indeed, stated, that gold, silver, copper and

* A friend has suggested that this drink, which has puzzled the learned, might after all have been whisky !

Cultivation
of science
among the
Indo-Aryans.

iron were known and worked, and they appear to have been the first to discover how to turn iron into steel.' The author proceeds to cite passages to prove that the Indo-Aryans did not neglect the cultivation of the sciences of mathematics and astronomy. 'The property of the right angled triangle was known to them. They also tried to express the relation between the diagonal and the side of a square, and arrived at a very close approximation. But the most interesting attempt they made in the cultivation of geometrical operations was that of squaring the circle.'

Astronomi-
cal know-
ledge.

Division of
time.

'The mention of the *star-gazers*, of the *calculator* of *observers of the star*, and the *science of astronomy*, warrants us to conclude that astronomical science was then actively cultivated. The quinquennial cycle as well as a sexcentennial cycle was known to them; and the division of the year was made into twelve (or 13, i. e., the intercalary month) months consisting of 360 days, and each day having 30 muhartas. * The moon was to them the measurer of time; and there is apparently an expression of an astronomical fact that she shines only through reflecting the light of the sun. They knew that the 'sun does never set nor rise.' A close observation of the moon's progress, and of the appearance of the group of stars near which she passed, was already made. They had also the conception of the use of the lunar and solar years; and of the method of adjusting them with reference to each other. And they determined the cardinal points of the horizon; and calculated the eclipses. It was also known to them that the earth turns regularly round the sun, whence it derives light and heat. They also divided the year into seasons. It is an interesting fact that they had some knowledge even of the laws of attraction; and it is not improbable that the law of gravitation may have been one of those known to them. We read of the constellations; and the Lunar Mansions (the Lunar Zodiac) comprise a division of the circle of the heavens into 27 equal parts of $13^{\circ}20'$ to each part. It is to be understood that this division could not have been made without an instrument. Our ancestors must have possessed a knowledge of the use of appropriate apparatus like the armillary sphere to explain the lunar Zodiac.' Whether the Indo-Aryans arrived at this degree of astronomical knowledge by their own unassisted inquiries, or whether they derived

Source s o f
knowledge.

* A muhurta, is given as a space of time, consisting of two gharis, or of 48 minutes. This would make the day equivalent to ours of 24 hours.

it from the Chinese *Sieu*, which, according to Professor Lassen, and others was introduced into Northern India before the 14th century B. C. has been a subject of considerable argument. Ramachandra Ghosha takes the former view, while M. Biot supports the latter. Ramachandra Ghosha advances several statements founded on chronology, and the Vedas, in support of his opinion, and makes it a matter of doubt whether the Chinese did not borrow some of their astronomical ideas from the Indo-Aryans. Whatever the truth may be, it is certain that the latter did possess an amount of scientific knowledge at this early period, which if it had been pursued by their Hindu descendants, in every branch, would have left the general condition of Indian knowledge at a very different status to that which it holds at the present time. The internal dissensions of the country ; the Afghan and Mogul invasions had all, no doubt, a baneful effect on the further progress of science. Metaphysical and religious, speculation, too, seem to have exercised a more potent influence on the Hindu mind than the search after scientific truths, or the endeavour to progress in the useful arts. But, more than all, the very nature of the Hindu institutions, made more and more deterrent to the attainment of practical knowledge, by destroying individuality, and the efforts of genius, has acted most prejudicially to the advancement of the Hindu people.

Authorities.

—
Lassen.

Ghosha.
M. Biot.

Chinese.

Causes of
stag nation
of scientific
knowledge
in India.

Medicinal
knowledge of
the Indo-Aryans.

Vaidik Age.

Their religious
conceptions.

Meaning of
'Veda.'

Original
Veda.

Names of
the Vedas.

Ramachandra Ghosha, in his interesting work, proceeds to show that the Indo-Aryans had arrived at a considerable degree of knowledge of the property of herbs, and mode of medical treatment. He says : " There is ample evidence of the practice of medicine in those early days ; and we read of a ' doctor who seeks a patient.' " " Animal anatomy " also, " was perfectly understood, as each of the different parts of the body had its own well defined name."

The religious conception of the Indo-Aryans were embodied in the Vedas. " The word Veda " (from the Sanskrit *bidh*, or *vidhi* signifying rule, order, law, or precept, also applied to Brahma, and meaning providence) " is significantly employed to designate those ancient Sanskrit works, in which is laid the foundation of ancient Brahmanic belief ; and these works were originally three, i. e., the Rig-Veda, the Sama-Veda, and the Yajur-veda." In ancient Sanskrit literature these are referred to as the *trai-vidya*, or the triple science. This three-fold Veda is comprehended under the name of *Mantra* (from *Mantrana* ; advice). " At a more subsequent period a fourth Veda was added to them ;

R amachan-
dra Ghosha.
The Vedas,

Ghosha.

though it was never held as sacred as its predecessors were. However, they are now commonly four in number, *viz.*, the *Rig-veda*, Veda of hymns; the *Sama-veda*, Veda of chants; the *Yajur-veda*, Veda of sacrificial formulas; and the *Atharva-veda*, Veda of incantations. Manu, in his Institutes, often speaks of the three first Vedas calling them *trayam brahma sanatanaṁ*. "He alludes to but does not designate by name, the Atharva-veda." "The true reason why the three first Vedas are often mentioned without any notice of the fourth, must be sought, not in their different origin and antiquity, but in the difference of their use and purport."

Authorities.
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Colebrooke's
Essays, i. p.
13.

Rig-Veda.

"The *Rik* is to the student of history the Veda *par excellence*. The greater portion of the hymns of the *Rik-samhita* was composed on the banks of the Indus; their final reduction took place in India proper during the period when the Brahmanical element had become predominant. The *Rig-veda* is no less a repository of the hymns which were composed after our early ancestors had reached the land of their adoption, and with which they addressed the gods in whom they believed, and extolled other matters with a spontaneous freshness and simplicity, than it is a store-house also, of those hymns which they had brought with them as the most precious heirloom from their ancient home to the West.* The hymns which they brought with them were preserved in families as single and unconnected compositions for several centuries solely by tradition, and thus they have undergone an amount of wear and tear; and Prof. Aufrecht very justly remarks that possibly only a small portion of such hymns may have been preserved to us in the *Rik*.† The *Rig-veda* consists, with a few exceptions, of detached prayers dedicated to divinities now no longer worshipped, some of whom are even entirely unknown. And in point of time and even literary development it is the oldest of books and the earliest depository of Aryan faith. The *Yajus*, the *Saman*, and the *Atharvan* presuppose the *Rik*; and the anteriority of the *Rik* to the *Brahmanas* is proved not only by the frequent allusions which are made to the former by the latter, but also by the words and phrases employed in the hymns themselves. The language and style of the *Rik* is artificial, and its-poetry is utterly deficient in

Ghoshā.

The Hymns.

our early ancestors had reached the land of their adoption, and with which they addressed the gods in whom they believed, and extolled other matters with a spontaneous freshness and simplicity, than it is a store-house also, of those hymns which they had brought with them as the most precious heirloom from their ancient home to the West.* The hymns which they brought with them were preserved in families as single and unconnected compositions for several centuries solely by tradition, and thus they have undergone an amount of wear and tear; and Prof. Aufrecht very justly remarks that possibly only a small portion of such hymns may have been preserved to us in the *Rik*.† The *Rig-veda* consists, with a few exceptions, of detached prayers dedicated to divinities now no longer worshipped, some of whom are even entirely unknown. And in point of time and even literary development it is the oldest of books and the earliest depository of Aryan faith. The *Yajus*, the *Saman*, and the *Atharvan* presuppose the *Rik*; and the anteriority of the *Rik* to the *Brahmanas* is proved not only by the frequent allusions which are made to the former by the latter, but also by the words and phrases employed in the hymns themselves. The language and style of the *Rik* is artificial, and its-poetry is utterly deficient in

Professor
Aufrecht.

Prayers to
divinities.

Language
and style.

* Langlois. Preface to his French translation of the *Rig-veda*, I. pp. X. XI. See also Journal of the American Oriental Society, IV. p. 249.

† Weber's Indische Studien, IV. p. 8.

natural sublimity ; there is, however, one redeeming feature in it, namely, that most of the hymns contain moral ideas and spiritual hopes and aspirations. Though there is little that is attractive and beautiful in the Rik, and though some of its hymns are utterly insipid and have no life or meaning at all, yet the volume itself gives life to antiquity, and gives us a real and living idea of our early ancestors. As a complete panorama of ancient religion it reveals to us the very beginnings of human life and thought. Fortunately there is no system in the Rik."

Authorities.
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Professor Roth calls the Rik the historical Veda, from the really historical elements it contains. It is divided into ten books, of which the first seven embrace the oldest, the most genuine and the most sacred hymns. The eighth and ninth books are arranged on a different system from the first seven, which present the appearance of, as far as the tradition goes, an 'integral and not incongruous whole.' The tenth book bears evidences of a later origin. The traditions as to the authorship of the hymns are unreliable. It is frequently attributed, in certain cases, to mythical personages. "The hymns now united into a Samhita, or collection, had existed in detached forms, and were preserved as sacred heirlooms in different families, before they were aggregated together and arranged in the order in which we now find them. The hymns are arranged in the order of the deities addressed, and in accordance with the families of various *rishis** which are credited with their authorship. And

Professor
Roth.

Authorship
of the hymns.

Ghoshā.

Rishis.

* The earlier Rishis did not in any case lay claim to inspiration, nor did they look upon their compositions as divinely inspired ; but they knew and believed themselves simply to be the authors of the hymns of the Veda, and not to be writing by inspirations from God, as it has been alleged, since they frequently speak of them as the productions of their own minds. They appear to have distinctly described themselves as the composers of the hymns. Nevertheless the Rishis were not altogether unconscious of higher influences.—*Ramachandra Ghoshā.*

Rishis, in Hindu mythology, are the children of the Menus, the offsprings of the Brahmadicas, who were the sons of Brahma. They are seven in number, and are named Kasyapa, Atri, Vasishtha, Viswamitra, Gautama, Jomadagni, and Bharadwaja. They are, astronomically, the husbands of the Pleiades.—(Stocqueler). These names occur among those by which the authors of the hymns are designated, of these Ramachandra Ghoshā remarks : ' It is, however, beyond doubt that the aggregate assemblage of hymns which comprises the Rik-Samhita, could never have been composed by the men of one or even two generations ; and it is to be especially observed here in connexion with this point that there are hymns composed by the sons as well as by their fathers and earlier ancestors.—For fuller information regarding the hymns of the Rik-Samhita, see. p. 88. Indo-Aryans by Ramachandra Ghoshā.

Hymns, to
whom ad-
dressed.

this classification is no doubt based upon a scientific principle. It is very probable, that the reduction of the text may have taken place at a later date than those of the Saman and of the Yajus. The first eight books comprise hymns which are addressed to Agni, Indra, the Visve-devah and other divinities. The ninth is solely dedicated to Soma, which has the closest connection with the Saman; whereas the tenth mainly supplied the materials for the Atharva-veda. The same hymn, which is dedicated to the same deity, is, however, sometimes addressed to different divinities. Many hymns also partake of the nature of petitions or panegyrics addressed to eminent chiefs or heroes either living or dead. But the general form of the hymns is dialogistic. The hymns are to be understood as combining the attributes of both prayer and praise; and in them the goodness, the generosity, the power, the vastness, and even the personal beauty of the deities are described with no end of rhetorical flourish. And also those deities are besought to confer blessings which are for the most part of a worldly and physical character; as food, wealth, a long life, a large family, power, cattle, cows, horses, protection against enemies, complete victory over them, and sometimes their utter destruction.* But the hymns themselves afford no directions for their employment, and make no mention of the occasions on which they are to be applied, or of the ceremonies at which they are to be chanted.† “There are hymns, too, evidently of a later date, since they contain praises of certain kings for their gifts to the priest. Ramachandra Ghosha says, that ‘it must not be assumed that the hymns of this Veda (the Rik-Samhita) are purely of a religious character. A hymn in the seventh book recounts in a singularly jocular manner the revival of the frogs at the commencement of the rains, and likens their croaking to the singing of the Brahmins in ceremonial worships. It is certainly a curious fact that the same animal was selected by the earliest satirist of Greece as the representative of the Homeric heroes.’‡ The author from whom we have quoted, and whose work is well worth the perusal of the student, says that ‘the Rik-Samhita is certainly a wonderful work; and proves that the Indo-Aryan mind had been scientifically

The hymns
in the Rik-
Samhita not
purely reli-
gious.

[Character of
the rik Sam-
hita.

Anterior to
the Homeric
Period.

* Wilson Rig-veda. i, p. xxiii ff; Roth's Literature and History of the Veda, p. Viii.

† Wilson's Rig-veda, i. p. Viii.

‡ Muller's Ancient Sanskrit Literature, pp. 494. f. The reference is to the 'BATPAXOI, or the 'Frogs, of Aristophanes.

	developed long before the age of the poems of Homer or Hesiod ; He regards it as a proof of the antiquity of the Vaidik hymns, that many words used in the Veda afterwards became obsolete. ' Then, in fact, the refinements of grammar had no existence. The hymns are drawn up in a great variety of metres, most of which are peculiar to them. The metres so employed show a long and successful cultivation of the rhythmical art."	Authorities. —
Metres of the hymns.		
Sama-Veda.	The <i>Sama-Veda</i> , or Veda of Chants, is an anthology, and purely a derivative production. This Veda was at one time the most comprehensive of the four Vedas. It is more copious than the Yajus and the Atharvan, though not equal to the Rik. It is, however, nothing more than a recast of the Rik, being composed, with some exceptions, of the very same hymns, which are in their <i>rich</i> -form, although with the <i>saman</i> -accents. The Saman is also remarkably deficient in literary and historical interest. It consists of two parts:—the A'rchika or Purvarchika, also called Chhandograntha ; and Staubhika or Uttarachika, also called Uttaragrantha'—'the songs are consecrated to Agni, Indra, Prajapati, Soma, Varuna, Tvasta, Angira, Pusha, Sarasvati and Indragni. The style of this Veda is upon the whole very antiquated."	Ghosha.
Division.		
Gods addressed		
Style of composition.		
Yajur-Veda.	The <i>Yajur-veda</i> is in a double form the Black Yajus, or the Taittiri-Samhita, and the white Yajus or the Vajasaneyi-Samhita. These, in the main, have the same matter ; but they seem to differ from each other only as regards their details and arrangement. In the Black Yajus the formulas for the entire sacrificial ceremonial are generally accompanied by dogmatical explanations, and ritual supplements ; while in the white Yajus the case is quite different. There they form subjects that are entirely distinct from one another. The Black Yajus is the older of the two.* The " White," or orderly is manifestly intended as an improvement on the Black, which is of a motely character.† The former is attributed to Yajnavalkya, and the latter to Jittiri. "The Indo-Aryans gave special preference to the Yajus ; for it could better satisfy their sacrificial wants than the Saman or the Rik."	Ghosha.
Division.		
Black, and White Yajus.		
Sacrificial rites in the Yajus.		
Origin of the Yajus.	† The Black and the White Yajus originated, no doubt, with a schism of which Yajna-Valkya was most probably the author. They originated in the eastern parts of Hindustan, in the country of the Kurupanchalas, and they belong to a period when the Brahmanical organisation and the system of caste were completely consolidated. (Weber's History of Indian Literature, p. 107).	

* Goldstucker's Literary Remains, i. p. 277.

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Nature of
the sacrifices

New, and
Full Moon.

Soma.

Santra-mani.

Asva-me-
dha.

Purusha-
medha.

Sarva-me-
dha.

Pitri-medha.

Pravargya.

Atharva-
veda.

The Black Yajus contains the formulas for the entire sacrificial ceremonial, such as those to be found in the Samhita of the White Yajus; but the order in both of them is quite different. The formulas for the most part, are for the new and full-moon sacrifices; for the morning and evening fire-sacrifices; for the sacrifices to be offered every four months at the beginning of the three seasons; for the soma-sacrifice for the construction of altars; for the santra-mani ceremony; for the Asvamedha, or horse-sacrifice; for the Purushamedha, or human sacrifice; for the Sarvamedha, or universal sacrifice; for the Pitrimedha or oblation to the Manes; and for the *Pravargya*, or purificatory sacrifice. The Yajuh-Samhita consists chiefly of prayers and invocations to be used at the consecration of utensils and at sacrificial ceremonial. "The *Atharva-veda*, though next to the Rik, is the most comprehensive and valuable of the four collections. The Atharvan is almost entirely a Rig-veda; but it has also many points of contact with the Yajus.* And there is no doubt that its songs rank chronologically with the Brahmins† of the Rik, the Saman, and the Yajus. It was but after a hard struggle that the

* Weber's History of Indian Literature, p. 148.

Brahmana
and Brah-
man.

† A Brahmana was originally a theological tract, and it was so designated because it owed its origin to *brahman* or prayer. "The word *Brahma* or *Brahman* is the most important word of Hindu theology and philosophy. *Brahma* occurs twice in the Nighantava or the *Glossai*, as a name for "food" [*Annana* 2, 71, and for "*riches*" (*Dhananama* 2, 10)] In Sayana's commentary on the hymns of the Rig-veda it is sometimes explained with reference to this signification, and sometimes in other ways, ex. gr., (1) food in general, 1,10,4; more frequently sacrificial food as in 4, 22, 1; (2) performance of the song of the soma singers, 7,35,7; (3) magic, charm, spell, 2,23,1; (4) ceremonies, having a song of praise as their characteristic; (5) performance of song and sacrifice 7,23,1; (6) the recitation of the Hotri priests; (7) great, 6,23,1. These all seem to point to the principal meanings, namely, "food," in particular, "*sacrificial food*," and the performance of the song at the sacrifice, the meaning "*devotion*" given to the word "*Brahman*" is quite inapplicable. In the language of the Avesta we find, as far as sound is concerned, an absolutely identical word, namely *baresman*. By it the Parsis understand a regularly cut bundle of twigs tied together with grass, and used at their fire ceremonies exactly as the little clipped bundle of kusa grass is used, by Brahmins at the soma sacrifices. This latter is called *veda* (*A'valayana*, *Srauta-Sutra*, 1,11), which passes later as a synonym of *brahma*. This bunch of grass, as well as the *baresman* has a symbolical meaning. They both represent growing, increase, prosperity. The original meaning of the word was growth. Hence came the meaning "prosperity," "success. As the success of the sacrifice entirely depended upon the holy texts, the chanting, the sacrificial forms and offerings, the word could

Atharva-
Veda be-
comes the
fourth Veda.

Opposition
of the peo-
ple to Priest-
ly supre-
macy.

Dev elop-
ment of the
caste system.

Reference to
the origin of
the classifica-
tion of the
people.

Possible
Hebrew ori-
gin of the
word Bra h-
man.

Atharvan came off victorious, and at last took rank as the fourth Veda. It is not surprising that considerable opposition should have been made to the introduction of the Atharvan, which belongs, with the exception of some songs and formulas of the Vratinas or un-Brahmanical Aryans of the West, to the Brahmanical period. Though Ramachandra Ghosha concludes 'from an enumeration of the different classes of men who are to be consecrated at the Purushamedha, and of the names of most of the mixed castes given in the white Yajuh Samhita, that the Brahmanical element had then gained the supremacy, and the system of caste was completely organised;' it may be questioned whether the priestly caste had yet consolidated their power sufficiently to cause their dictates to be obeyed without great murmur and opposition. No doubt many of the people rebelled against the arrogant assumptions of the Brahmans, who had recourse to all the weapons in the armoury of superstition to enforce their claims. In fact the author we have quoted states: "In the Atharvan a more developed state of the institution together with the caste system appear than what we find in the Rik. In the former we see the people bound hand and foot by the fetters of a wily and with tyrannical hierarchy and superstition; while in the latter we find them quite free, and imbued with a warm love of nature." It may be true what he surmises, and the language and internal character of the Atharvan favours the supposition, (or rather conclusion at which Ramachandra Ghosha arrives) viz; that the main body of this Veda was in existence at a time when the Rik was compiled; but this only proves, that even at that early period the priests had already commenced in a stealthy and tentative manner to lay the foundation of that arbitrary supremacy which they since boldly assumed over the rest of the Hindu people. "The 90th hymn of the tenth book of the Rig-veda is entitled the Purusha-sukta, which also occurs in the 31st book of

Authorities.

Ghosha.

be used for any one of these essentials. As the chanting of the hymns of praise was the most important of these the word was most frequently employed in this sense. As sacrifice with the Vaidik Indians was the chief means to obtain all earthly and spiritual blessings, but was itself useless without the brahma, i. e., success, the latter was at last regarded as the original cause of all beings': (Haug, *Brahma and die Brahmanen*, p. 5, ff; Muir's *Original Sanskrit Texts*, 1, pp. 240—56., quoted by Ramachandra Ghosha).

We cannot pursue the subject at present, but, unless we are deceived by analogy, the word Brahman might be traced to the Hebrew.

Vasjasaneyi-Samhita (1-16), and in the 19th book of the Atharva-veda (6, 1 ff.). There it is said that Brahman Kshattriya, Vaisya (the sacerdotal, military and agricultural and trading class, respectively) did not issue respectively from the mouth, arms, and thighs of Puresha ; but simply the Brahman was his mouth, the Rajanya was made his arms, the Vaisya was his thighs, and the Sudra (or servile class) only sprung from his feet. The text thus conclusively proves that there was no *caste* ; but there were only four different classes of people," or ranks of society which ministered in their various spheres, as in all countries, to the general welfare, and defence of the community:

The Vedas handed down by tradition.

Their collection and arrangement.

Composition of the Vedas.

Vaidik dialect.

With regard to the composition of the Vedas, Ramachandra Ghosha says : "The Vedas are said to have been perpetuated by oral tradition, until they were collected and arranged by a school or schools of learned Brahmins, of which the nominal head was Krishna. Dvaipayana Vyasa, the Indian Pisistratus,* Vyasa, who flourished in the early part of the twelfth century B. C.,† having collected and arranged with others the so-called revealed scriptures, taught them to some of his disciples, viz., the Rik to Paila, the Yajus to Vaisampayana, the Saman to Jamoi, and the Atharvan to Sumantu ; and they in like manner communicated their knowledge to their disciples, who again in their turn communicated their knowledge to their pupils.‡ The Vedas are written in an ancient form of Sanskrit ; which is to the latter what Chaucer's writings are to modern English. They abound in obsolete and peculiar expressions made up of the more recent grammatical forms with such irregularity as leads to the inference that the language was too unsettled and variable to be brought under subjection to a system of rigid grammatical rules.

The Vaidik dialect is to be understood as the least altered representative of that original tongue from which are descended the languages of the leading races of Asia and Europe. The dialect of the first

* Lassen's Indian Antiquities, i. p. 777, note ; and also Mahabharata, i. 2417 and 4236.

† Archdeacon Pratt's Letter on Colebrooke's Determination of the Date of the Veda in the Journal of the Asiatic Society of Bengal, 1862, Vol. xxxi. pp. 49. seq.; and Journal of the American Oriental Society, viii. pp. 83. seq.

‡ Weber's Vajasaneyi-Samhita, p. i.
Celebrooke's Essays. i. p. 14.
Wilson's Rig-veda, i. p. xx.

Remarks on
the language
of the Vedas.

Authorities.

three Vedas is very ancient, and at the same time very difficult. When it is compared with the classical Sanskrit it appears that both are phonetically and grammatically very far from being the same, and lexically they are as wide as possible." The following remarks on the language of the Vedas are from the pen of another writer:* "The language of the Vedas is an older dialect, varying very considerably, both in its grammatical and lexical character, from the classical Sanskrit. Its grammatical peculiarities run through all departments, euphonic rules, word-formation and composition, declension, conjugation, syntax.....[These peculiarities] are partly such as characterize an older language, consisting in a greater originality of forms, and the like, and partly such as characterize a language which is still in the bloom and vigour of life, its freedom untrammelled by other rules than those of common usage, and which has not, like the (classical) Sanskrit, passed into oblivion as a native spoken dialect, become merely a conventional medium of communication among the learned, being forced, as it were, into a mould of regularity by long and exhausting grammatical treatment.....

The dissimilarity existing between the two, in respect of the stock of words of which each is made up, is, to say the least, not less marked. Not single words alone, but whole classes of derivations and roots, with the families that are formed from them, which the Veda exhibits in frequent and familiar use, are wholly wanting, or have left but faint traces, in the classical dialect; and this to such an extent as seems to demand, if the two be actually related to one another directly as mother and daughter, a longer interval between them than we should be inclined to assume, from the character and degree of the grammatical and more especially the phonetic, differences." The student may consult with advantage the works of Dr. Whitney, Professor of Sanskrit in Yale College, on this subject, and the history of languages, by the same author in one of the volumes of the 'International Series.') "The chronology of the Vaidik age is indicated in the different styles of composition which are to be met with in the Vedas as well as in the Brahmanas and the Sutras. The Vaidik age is divided by Müller into four distinct periods; namely, the *Chhandas* period, the *Mantra* period, the *Brahmana* period, and the *Sutra* period." For the peculiarities of the different schools of philosophy and religious

Chronology
of the Vaidik
age.

Divisions.

Professor
Max Müller.

* Journal of the American Oriental Society, iii, pp. 296, seq.
33

Comparison
of Vedism.
Buddhism,
and Brah-
manism.

thought which marked, and gave their names to these respective periods, we must refer the reader to the useful account of them given by Ramachandra Ghosha, in the work which we have so frequently quoted. We shall have occasion to allude to it again. Writing of the Vedas, Buddhism and Brahmanism, that author thus expresses his opinion of the different systems. "The religion of the Vedas is an absurd system; Buddhism is equally absurd, but more philosophic. Buddhism was a revolt against the oppressive domination of the Brahmanic hierarchy. The devotion of the Buddhist ascetic was more disinterested. The Brahman idea of perfection was of an egotistical character. The meek spirit of Buddhism contrasts strongly with the haughtiness and arrogance of Brahmanism." Those who have perused the foregoing pages of this work will, we presume, have no difficulty in assenting to the above remarks concerning Brahmanism. The Buddhist system will be treated in another chapter. Having given a short account of the Indo-Aryans, and of the Vaidik age, we shall now proceed to a description of the objects of worship.

Ghosha.

Doctrines of
the Vedas.

"The primary doctrine of the Vedas is the Unity of God. "There is in truth," say repeated texts, "but one Deity, the Supreme Spirit the Lord of the Universe, whose work is the universe." * "The Vedas contain traces of many phases of religion and germs of many different philosophies." That this should be the case was natural enough as the mind of the people became exercised in the transition 'from different states of civilization and different eras of development.' The religion of the Rig-veda consisted in the simple worship of Nature, the elements and powers of which, personified, are the first gods of the Aryan race. Their spiritual efforts were, however, directed to the adoration of the One who is present in all nature, and who nourishes nature in Himself." "The Polytheism, of the Vedas is dissolved

Elphinstone.

Essay on
Pantheism
by the Rev.
J. Hunt.

Rig-Veda.
Worship of
nature.

Polytheism
and Mono-
theism of the
Vedas.

Creuzer.

A Brahman's
view of the
Divine char-
acter.

* Professor Wilson, *Oxford Lectures*. p. 11. The following view of the Divine character, as presented in the Vedas, is given by a learned Brahman, quoted by Sir William Jones:—"Perfect truth; perfect happiness; without equal; immortal; absolute unity; whom neither speech can describe nor mind comprehend; all-pervading; all-transcending; delighted with his own boundless intelligence; not limited by space or time; without feet moving swiftly; without hands grasping all worlds; without eyes, all surveying; without ears, all-hearing; without an intelligent guide, understanding all; without cause, the first of all causes; all-ruling; all-powerful; the creator, preserver, transformer of all things: such is the Great One." (Sir W. Jones' Works. Vol. VI. p. 418.)

into Monotheism, and all the names of the gods may be reduced into three. These are chiefly physical powers: fire, sun, and air; and these again go into the great soul. This great soul is sometimes called the sun, because it animates all which moves and is. It is the physical unity in all. There are many names sometimes for the same god, and of some gods nothing is affirmed, their name and nature is mystery. Such is the terrible Deva and the mysterious O'm, (or, Aum), which name belongs to all the gods, and is yet so sacred that no Hindu pronounces it. There are besides deities which are portions of other deities, and sometimes the same god becomes many by the multitude of his incarnations or manifestations." The process of religious thought, here described, was similar in the conceptions of the Greeks. The primitive races of man were led first to worship the forces of nature, before they proceeded to abstract conceptions of nature's God. The deities had a common origin. As the sun, they warmed and vivified. As the rain from the clouds, they fertilised. As the lightning, they destroyed, while their voice was heard in the whirlwind, and the thunder. As black night, they covered all things with an impenetrable veil, which favoured evil deeds. As the moon and stars they shone through the darkness, and alleviated its horrors. As the wind they refreshed and cooled, or in anger swept the face of the earth. The lofty mountains were their abode. Here they dwelt encompassed by the clouds that hid them from mortal view. In the clouds they descended, and made their presence visible as they burst forth from the vapory abyss in the resplendent light of the sun. These same dark clouds, gathering on the summits of the mountains, fed with their dense moisture the springs which issued in streams from the crevices, and which, increasing in volume as they rushed down the lofty sides, flowed in life-giving rivers through the thirsty plain. Thus, Good and Evil, came down to man, and the types were recognized in the highest as well as the lowest forces which acted upon his destiny. Nature was divine. Nature taught her divinity. The thoughts of ordinary mortals soared no higher. The phenomena of effects they saw; their causes they dimly comprehended, and these they called divinities. The cause of causes was beyond their utmost knowledge. But man is ever inquiring, ever speculating. When he had personified the forces of nature, he soared higher; to Nature's God. By a process of elimination all the causes were reduced to one. It was only the few who arrived at this result. Whether man, unaided and

O'm,

Common
origin of the
deities.Origin of
the concep-
tion of Good
and Evil.Reduction
of causes to
one.Arrived at
by the few.

uninspired came to the conclusion that there was but one God, who can say with positive assurance? All we know is that the few held though they seldom taught this conviction, save to chosen disciples. It was proclaimed by Moses. The Egyptians had traced the origin of all things to Cneph, or Knuph, the Supreme Intelligence hidden and invisible, the giver of life, and the king of all things, the germs of which were contained in the egg proceeding from his mouth. The Chaldeans recognised one Supreme Being, from whom all proceeded. In accordance with the Mosaic account they believed that there was a time of chaos, darkness, water, and confusion. Man was formed from the dust of the earth, mixed with the water of Creation, and made partaker of divine reason. Afterwards Baal, or the sun, was deified, and to him it is supposed the tower of Babel was dedicated. It was said to have been in a pyramidal form to denote a flame of fire. Baal was adopted by the Syrians and Phœnicians; and the originating principle of fire, by Zoroaster, the founder of the fire-worshippers.* But fire, the most active form of the mysterious principle of heat which was the originating element with the Rosicrucians, who derived it from earlier Mystics, was but rays of the Light, the shadow of God, for whose transcendent splendour, beyond all human conception no explaining name could be found in the highest efforts of the human intellect. That knowledge could only be obtained when man was eliminated from all grossness, when he was free from every human passion; when with pure, and spiritual intellect, he could exist unscathed in that divine fire, which is represented as consuming all that is not of it. To arrive at this result was the aim of the abstract philosopher. This was the highest ideal the seeker for wisdom could set before him. Nature was his work-shop. The effects of the divine fire were discoverable in all her creatures. To make close researches into the lowest as well as the highest the student of nature devoted his days and nights. From them he hoped to find and make subservient the principle of life, so that his own might endure for ever. To become so etherialised as to pass that boundary which separates the mortal from the immortal, even before he had shaken off this 'mortal coil.' The knowledge thus acquired invested him with a command over sublunary things. In the abstract conceptions of the Hindus we can trace the same essential workings. But the course they pursued differed from that followed by

* We have already alluded to the fact that the early Aryans were fire-worshippers.

Moses.
The Egyptians.

Chaldeans.

Baal.

Fire.
Syrians and
Phœnicians,

Rosicrucians.

Researches
into Nature.
Inductive
Philosophy.

Different
methods
pursued.

Hindu Philosophers pursued Abstract and Metaphysical studies.	<p>the Rosicrucians. The latter studied the nature and properties of plants, and other objects of nature. They ascended from the lower to the higher. The Hindu philosophers derived their notions, indeed, from the results they saw in nature, but they devoted little study to an investigation of natural objects. Metaphysical and abstract speculations as to the <i>causes</i>, had greater charms for them, knowledge of the Great One, the mysterious, and never to be pronounced O'm, or Aum, the Supreme Light of Intelligence, could only be obtained by the most rigid abstraction, abstinence, and purification, in short, when the mind had arrived at that perfect state, which the Rosicrucians, the descendants of still older philosophers, deemed possible. This wisdom was the pursuit of the Brahman. The Brahman is 'twice-born,' first into a material existence, thence into spiritual, as the true, typical Brahman. The word Brahm, signifies God; the Spirit; the very soul. Brahma is used for the Deity in the character of Creator, or matter personified. The principle of this was also represented as it was among the ancient Egyptians, to be contained in an egg. With the latter, the egg proceeded from the mouth of Knuph, whom they described in the shape of a man of a dark blue complexion, holding a girdle and a sceptre, with a Royal plume on his head, and thrusting forth an egg out of his mouth, whence another God proceeded, whom they called Phtha." In the Hindu account of the creation, the egg was a bubble raised from the waters by the breath of Brahm, the uncreated, invisible, and eternal from whom all things proceeded, and to whom all must return. But these were later conceptions. The Indo-Aryans had many gods, major, and minor divinities." Most of these are merely poetical names, denoting purely sensuous objects, which gradually assumed a divine personality of course never thought of by the original authors. These names, no doubt, had originally their material meaning; but gradually they came to be used in the spiritual sense. They again were sometimes used merely as appellatives; and sometimes as names of gods. It is thus seen that many names were created owing to the utter helplessness of the worshippers to express their ideas of the deity." In this way the same attributes are ascribed to many different gods.</p>	Authorities.
The typical Brahman. Brahm.		
The nucleus, or originating principle of creation. Egyptian, and Hindu accounts.		Crabb's Mythology, of all Nations.
Gods of the Indo-Aryans. Material origin.		Ghosha.
Reduction of the gods to three.	<p>"Yaska, following the ancient expounders who preceded him, has reduced the number of the gods to three, viz., Agni, whose place is on the earth, Vayu, or Indra, whose place is in the atmosphere;</p>	<p>Ghosha. (Compare the First Epistle of St John. Chap. V. v. 7,8.)</p>

Multiplication of gods.

Varuna.

Etymology of Varuna.
Associations.

Acts and Power attributed to Varuna.

Indra.

Human.

Varuna.

Resemblance of Egyptian, Vaidik and Grecian mythology.

and Surya whose place is in the sky. Beside this triple classification the gods are sometimes said to be thirty-three in number ; and sometimes as being much more numerous, i. e., three hundred three thousand and thirty-nine. They are again divided into great and small, young and old. But this distinction is denied in another passage ; and though frequently described as immortal, they are never spoken of as self-existent beings." Varuna, was an older god than Indra." He is said to have created the Heaven and the Earth; and to uphold and rule over them. He possesses high moral character more than any other gods. His laws are fixed and unimpeachable ; and he controls the destinies of men. He is brought to drive away evil, to give deliverance from sin, and to prolong life. The same attributes and functions are also ascribed to Mitra. At a later period the worship of Indra was substituted for that of Varuna." Varuna, etymologically signifies coverer. Originally the name was given to the night. It may have been associated with the dome, or canopy of the heavens. "Varuna presides over light." It is said, in one passage, that the constellations are his holy acts, and that the moon moves by his command. He is called the source of light; he grants wealth, averts evil, and protects cattle. In another passage, he is said to abide in the ocean, and to be acquainted with the course of ships. He is also said to know the flight of birds in the sky, and the regular succession of months. His character does not, however, appear to have been the same throughout the whole period represented by the Vaidik hymns." He is King of the gods and of men, mighty, of fixed purpose, and visible to his worshippers.

"Indra was human : he is reputed as the destroyer of Vritra, an Asura or Assyrian. His original name was Ind. He was deified for his exploits. He is

* Varuna is probably the same as the Greek OUPANOM, the word used in Homer to signify the vault, or firmament of heaven.

"Uranus, or Ouranus, a deity. the same as Coelus, the most ancient of all the gods. He married Tithea, or the earth, by whom he had Ceus, Creus, Hyperion, Mnemosyne, Cottus, Phœbe, Briareus, Thetis, Saturn, Giges. called from their mother Titans. His children conspired against him because he confined them in the bosom of the earth, and his son Saturn mutilated him, and drove him from his throne." (Lempriere). The Egyptian, the Vaidik, and the Grecian Mythology have many points of resemblance. In some instances the similarity in the history and attributes of the gods, almost warrant identification; but both attributes and history become confused in the derived deities, being sometimes ascribed to more than one.

Deified for
his exploits.

Functions
and power.

Vayu.

Surya.

Savitri.

Asvins.
Their func-
tions.

Probable
origin.

Soma.

The lord of
all.

Represented
as the Su-
preme Being.

described as being born ; and as having both parents. He is also said to have been produced by the gods ; and to have sprung from the mouth of Purusha. He is a twin brother of Agni (the Latin Ignis)." (In the Institutes of Menu, Indra is the Air, Agni, fire, Varuna, water; Prithivi, earth; while Surya is the sun; Chandra, the moon.) "The highest divine attributes and functions are attributed to him (Indra)." He is strong, and men invoke his aid in difficulties, and as the bestower of temporal blessings. "He is golden; and can assume any shape at will. His wife is alluded to ; and his intimate relation with his worshippers is spoken of. He is the destroyer of enemies, and he conquered heaven by austerity." "*Vayu*, the blower, is found in conjunction with Indra. He is the son-in-law of Tvashtri ; and is spoken of as beautiful in form. *Surya* is the Greek Helios. He is the source of light, like Agni and Indra. He also grants temporal blessings ; heals diseases, especially leprosy. Savitri was also worshipped as the autumnal sun. Under these two epithets the sun is chiefly represented in the hymns.

Authorities

The *Asvins*, or sons of the sky, are connected with Surya. They are twins. Their function was to dispense to mortals all the blessings derived from the sun. They bestow food and wealth, and in various ways perform benevolent actions. Men prayed to them for "long life, offspring, wealth, victory, destruction of enemies, and even for forgiveness of sins." They effected wonderful cures. "They were probably some renowned mortals, horse-men of celebrity, who were admitted on account of their wonderful medical skill to the companionship of the gods." There are many other gods, and assistants, and messengers of the gods in the Vaidik system. We will not enumerate them all. They were merely personifications of the forces, and subdivisions of forces in Nature. We must not omit mention of Soma, who plays such "an important part in the sacrificial act of the Vaidik age. He is said to be divine, and the soul of sacrifice. He is the King of the gods and of men. He is the Lord of creatures ; and the generator of the sky and earth, of Agni Surya, Indra and Vishnu. He is wise, strong, agile, and thousand-eyed. He beholds all the worlds, and destroys the irreligious. He is immortal, and confers immortality on the gods and on men. He is generous as a father to a son ; and is supplicated to forgive sins." Soma is represented as possessing all the attributes of the Supreme Being. But, in the post-Vaidik age the name Soma came to be commonly applied to the moon and its

Soma, afterwards applied to the moon.

Monotheism in the Veda,

Tvashtri, as the 'creator.'

The Brahman perpetuates the polytheistic idea. Tvashtri the Aryan Vulcan.

Character, and power ascribed to Tvashtri.

Tvashtri the worker in metals; Viswakarma the architect.

Character of the Indo-Aryan conception of the God-head.

Their solution of the problem of creation.

Their inquiries,

regent. Even in the Rig-veda some traces of this application seem to be discoverable."

"In one hymn of the Veda it is distinctly stated that the gods, though differently named and represented, are really one and the same." This passage furnishes a clue to the Vaidik system, which thus appears as a monotheism. Both Indra and Varuna are identified as the Supreme God. Again, "as regards the character and functions of Tvashtri we have an approach to the idea of a supreme creator of the universe." These conceptions of the few were not imparted to the many. The Brahman, for their own purposes bound the people more strongly with the chains of superstition. The Aryans had a Vulcan, who forges the thunderbolts of Indra. This was Tvashtri, whom we have just mentioned, as being sometimes endowed with the power of the Creator. In other places Tvashtri is described as "the divine artisan, the skilful worker and the creator of all forms, "but subordinate to Indra." He bestows long life, offspring, wealth and protection; and forms husband and wife for each other. He is supplicated to preserve the worshippers. He was also a renowned mortal; and as the skilful artisan he had been translated into the companionship of the gods." Tvashtri appears to have been a worker in metals. In the later Hindu mythology we find Viswakarma, as the *architect* of the gods, and making an image of Jaggernath.

"The Indo-Aryans had not attained to a clear and logical comprehension of the characteristics which they themselves ascribed to the objects of their worship. The conceptions of the god-head indicated in the hymns are of a fluctuating and undecided character. The remarkable representations of a host of subordinate objects of worship, exhibit to us a conception of the universe by our ancestors which was mythical, sacramental, polytheistic, and even pantheistic. In the childhood of the world, the Indo-Aryans possessing simple and reflective minds solved the mysterious and difficult problem of the production of the existing universe in various ways. They entertained a great number of different conjectures with regard to cosmogony. As the case may be, they ascribed it sometimes to physical, and sometimes to spiritual powers. And as speculation gradually acquired vigour, different opinions asserted themselves, and they naturally became perplexed; and one of them asks; "What was the forest, what

Authorities.

Ramachandra Ghosha. "The Indo-Aryans." pp. 56-59.

was the tree, out of which they fashioned heaven and earth? Inquire with your minds, ye sages, what was that on which he (Visvakarman) took his stand when supporting the world?* Another poet asks, "which of these two was the first and which the last? How have they been produced? Sages, who knows? † And as further speculations were carried on they gradually arrived at the idea of the universe having sprung out of darkness and a pre-existing chaos; ‡ this notion could only have been presented to them by the changes which constantly occurred before

Authorities.

* Rig-veda, X. 81. 4., see also Taittiriya-Brahmana ii. 8, 9, 6.

† Ibid, 1, 185. 1.

Remarks on creation.

Mosaic, Egyptian, Hindu, and Greek accounts compared.

‡ Compare Genesis. i. 1. Here the meaning of the word *bara* is rendered by "created." But it simply conveys the sense of mere fashioning or arranging; and does by no means signify an *ex nihilo* creation. There is also no trace of the meaning attributed to it by later scholars of a creation out of nothing. According to the Jewish commentators it does not represent so. However this idea is altogether a modern idea; and to transfer a modern idea to the mind of Moses is simply absurd.—(Ghosha). "In the beginning" (supposed by some not to signify the commencement of the work of creation, but only the time when the *materials* were formed out of which the world was made—Williams.) "God created the heaven and the earth."

The Spirit of God is represented as moving on the face of the waters. The spirit *moved*, as a dove brooding. *Jarchi Light* first appears; light is divided from darkness.

Then, the *firmament*, an expanse stretched out or beaten out, "and spread, like a curtain, tent or canopy" (the Sanskrit *Chhat*, a roof-whence, *Chhatra*, the umbrella; emblem of regal dignity.) In the Ramayana, the earth is a round flat plain, the *firmament* is made of brass, pierced with loop-holes for the stars. When the canopy had been stretched, the work of creation proceeds. The earth brings forth (1) vegetable productions with their seed. Then come the divisions of Light "lights in the firmament, to divide the day from the night." The word in the original for these latter *lights*, literally means *from light*, i. e., *luminous bodies* made out of light. (Gill. Parkhurst). Then the waters bring forth "the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." In Gen. chapter II. V. 18, 'out of the ground the Lord God formed every beast of the field, and every fowl of the air.' "Made out of such matter as was mixed with the waters." (Patrick). Next the earth brought forth "the living creature after his kind—cattle, and creeping thing, and beast of the earth after his kind." Lastly; "God said, let us make man in our image, after our likeness." On which Patrick remarks: "The ancient Christians looked upon this as clearly proving a plurality of persons in the godhead. Some have thought it merely the language of royalty; but kings did not use the plural in ancient times." According to the Chaldean mythology "Man was formed from the dust of the earth, mixed with the water of the creation, endowed with intellect, and made partaker of divine reason." The ancient Egyptians, according to a passage in a book, ascribed to Hermes Trimegistus, held the following notions on the

Indo-Aryan speculations as to the origin of heaven and earth.

their eyes in the universe. And this doctrine is found to be propounded in one of the later hymns of the Rig-veda (X. 129). In different other hymns, however, we meet with various speculations about the origin of heaven and earth. The creation of them is sometimes

Authorities.
—
Rig-Veda.

subject of creation. "In the beginning there was a boundless darkness in the abyss, but water and an intelligent ethereal spirit acted with divine power in the midst of chaos. Then a holy light issued forth, and the elements were compacted together with sand of a moist substance. Lastly, the whole frame of productive nature was by all the gods distributed in proper order." For the information of some of our readers the following account of Hermes Trismegistus, from the "Popular Encyclopædia" may be here given: It is "an historical name of which no certain account can be given. It was applied by the Egyptians and Phœnicians to the inventor of letters, and of all the useful arts and sciences. The Egyptians called him also *Thot*, *Taaut*, *Theyt* or theut, and placed his image, as that of a benevolent god, by the side of the images of Osiris and Isis his contemporaries. According to Diodorus, he was the friend and councillor of the great Osiris. He formed the Egyptian language, and invented the first written characters; he was, moreover, the inventor of grammar, astronomy, arithmetic, geometry, music, medicine; he was the first lawgiver, the founder of the religious ceremonies of the Egyptians, the first cultivator by the olive-tree, the first instructor in gymnastics and the joyous dance. Sanchoniathon, Manetho, and Plutarch give a similar account of his wisdom. But everything relating to the subject is so uncertain and obscure, that even the time, when and the place where he lived, cannot be assigned with any certainty. It is even doubtful whether there ever was such an individual. To transmit his knowledge to posterity, Hermes engraved it upon pillars of stone; and to these pillars Plato and Pythagoras were supposed to have been indebted for much of their science. These inscriptions were afterwards copied into books, and a great number of books were ascribed to Hermes. The Alexandrian school, in particular, attributed to him all their mystic sciences, magic, theosophy, alchemy, and the like. Some of the works ascribed to Hermes are extant, while of others we have only the titles. Among the first are *Poemander* and *Asclepius* (London, 1628.) Modern enthusiasts have viewed the books which bear the name of Hermes as a fountain of secret wisdom." Lucretius, after Epicurus, who himself, as Cicero observes, had previously adopted his physics from Democritus, held that '*nothing can proceed from nothing*,' and that consequently the world, in which we live, and every other object in the universe, was formed from matter that previously existed. The reader may also refer to Ovid, for his account of chaos, and creation of the world. Their ideas are in accordance with the sense of the Hebrew word *bara*—not '*making out of nothing*,' but '*fashioning, or arranging the materials which already existed*,' but which were in a state of confusion. It is not improbable that the Sanskrit *Brahm*, owes its origin to *bara*. The use of the word *us* in the Mosaic account of the creation is very suggestive, as is also that of the '*canopy*,' and '*chhatr*' of the Hindus. This, however, is not the place to pursue the investigation farther. It certainly has been neglected by the commentators; perhaps, wisely.

ascribed to Indra, and at other times to other deities, such as Soma, Pushan, Dhatri and Hiranyagarbha. And it is also said that they have received their shape from Tvashtri, and have sprung from the head and feet of Purusha ; and are supported by Mitra, Varuna, Indra, Agni, Savitri and Soma. Elaborate theories of creation are not to be found in the earlier portions of the hymns. (Rig-veda. 1. 67. 3 ; VII. 86. 1) ; and even the Rishis themselves apparently confess their ignorance of the beginning of all things. (Rig-veda. I. 164. 4 ; X. 81. 4.).

Authorities.

Conception
of creation in
the Rig-veda.

" There is a hymn in the tenth book of the Rig-veda of a long antecedent period, of philosophical thought in which we find a conception of the beginning of all things, and of a state before all things were created. In the beginning there was nothing, no sky ; no firmament. No space there was, no life, no time, no difference between day and night. " Darkness there was, and all at first was veiled in gloom profound, as ocean without light." There was only the deep abyss, a chaotic mass, which swallowed every thing. " That one," the poet says, " breathed, and lived ; it enjoyed more than mere existence ; yet its life was not dependent on any thing else, as our life depends on the air which we breathe. It breathed breathless." Max Müller says: " Language blushes at such expressions, but her blush is a blush of triumph." The creation is sometimes said to be the manifestation of His will ; and a mere evolution of one substance. The idea of the spontaneous evolution of all things out of undeveloped matter, became the foundation of the Sankya philosophy. In the remote we find that the difference between mind and matter was but imperfectly conceived." Locke held that the idea of a God was not innate, and, if this conclusion be correct, the radical elements of real religion, which are to be found in the Rig-veda, such as a feeling of dependence on God, a belief in a divine Government of the world, a distinction between good and evil, and a hope of a better life must have had their foundation in deduction from the working of natural laws, and the sense of human weakness which the Aryans, in common with other races, recognised and experienced. They looked upon this life as a preparation for a future of eternal bliss. " References to a future state of punishment in all the Vedas are few and far between, and again those references are very obscure." " Some texts refer indistinctly to the punishment of the wicked. In the Atharva-veda, the adjective form of the usual word for hell

Ghoshā.
Rig-veda.

Max Müller.

Foundation
of the Sankya
Philosophy.

Locke.

Indo-Aryan
conception of
a state of future
punishment.

Ghoshā.

Doctrine of
the Brah-
mans.

Heaven for
them alone.

Yama.

Character
originally as-
cribed to
him.

No trace of
the doctrine
of metem-
psychosis in
the Rig-veda.

(*Naraka loka*) occurs; and that region is described as the future abode of the illiberal (xii. 4,36).” “The doctrine of the Brahmanas is that after death all are born again in the next world, where they are recompensed according to their deeds; the good being rewarded, and the wicked punished (Satapatha Brahmana vi. 22,27; x. 6. 3. 1. xi. 7. 2. 23).” In accordance with the arrogant pretensions afterwards put forth by the Brahmanas, they were the only persons who were entitled to enjoy heaven. (Atharva-veda. x. 8. 1) They did indeed hold forth to others, non-Brahmanas, the hope of eventually reaching a state of bliss, but this was only to be attained through their intercession, and by a rigid compliance with their commands and directions. Yama, or Dharmaraja, resembling the Grecian Pluto, as well as Minos, the Judge of departed souls, is not represented in the Rig-veda, as the terrible being of the later mythology. As he is the ruler of the dead, notwithstanding the beneficent character ascribed to him, he is nevertheless regarded with that terror and awe which is natural to man in contemplating the supernatural being whose actions mould their destinies after death. Yama is said to grant to the departed souls a resting place where they may enjoy eternal happiness.* “It is said that the deceased will take his new body, a shining and all glorious body” to live henceforth in the company of divine spirits.† Nowhere in the Rig-veda is any trace discoverable of metempsychosis;‡ which was no doubt, gradually developed in India itself, but never was it introduced from any foreign country.§ But, on the contrary, it is promised as the highest reward, that the pious shall again be born in the next world with his earthly body.”|| “In certain passages a hope is held out that the family relations will be maintained in the next world.”¶ We have now given the reader, from competent authorities, a general idea of the primitive faith of the Indo-Aryans. How this became complicated, and elaborated into the numerous systems of religious philosophy and belief which afterwards sprang up, a comparison of the latter with the Vaidik religion will sufficiently show. For information on the point we cannot do better

* Whitney's Oriental and Linguistic Studies. p. 45.

† Rig-veda, x. 4. 18.

‡ Wilson's Rig-veda, iii. p. xiii. Müller's Chips, i. p. 45.

§ Benfey's Orient and Occident, iii. p. 169. seq.

|| Satapatha-Brahmana, IV. 6 1. 1; XI. 1. 8. 6; XII. 8. 3. 31.

¶ Atharva veda, xii. 3. 17; VI. 120. 3.

	than refer the student to the work by Ramachandra Ghosha, to which we have been indebted for most of this chapter. In it the reader will find an account of the founder of new sects, and a valuable exposition of their tenets. The same authority thus speaks of the	Authorities. —
Upanishads.	Upanishads.* "The original Upanishads, or the Mysteries of Theosophy, had their place in A'rani-jakas, (which discuss the obscure points of religion and philosophy, the nature of God, the creation of the world, and the relation of man to God and sub-jects of a like nature. The names of the authors are unknown to us, because their authorship was disclaim-ed on the ground that the productions would lose all their divine authority ; and also because these pro-ductions are mere compilations from other works. However, they exhibit the very dawn of thought; and the problems discussed in them are not in them-selves modern ; but still modes of modern thought are not altogether wanting in them. And they abound also in passages which are unequalled in any langu-age, for grandeur, simplicity and boldness), and the Brahmanas, (A Brahmana was originally a theolo-cal tract, and it was so designated because it owed its origin to <i>brahman</i> , or prayer" which it came to signi-fy (See note on <i>Brahman</i> ante.) "The number of the old Brahmanas must have been very considerable. Each Brahmana is included in its own Veda, and is ascribed to no human agency. The different Brah-manas in fact obtained their names from the school (numerous) by which they were transmitted. As the dogmatical books of the Brahmanas they contain a system of tenets, which were of necessity the result of religious practice. If they do not afford a rational explanation of the principles of belief, they are still very useful for such an exposition, because they were composed with the distinct object of explaining and establishing the whole sacrificial ceremonial." "The various systems of Hindu philosophy have their basis in the Upanishads, though quite antagonistic in their character. Most of the modern Upanishads are the works of Gandapada, Sankara, and other philosophers. Founders of new sects composed nu-merous other Upanishads of their own as the ancient ones did not suit their purpose.† They are the most	Ghosha.
Character.		
Authors un-known		
Brahmans.		
Object of the Brah-mans.		
Basis of Hindu Philo-sophy in the Upanishads.		
Authors of the modern Upanishads.		

* Max Müller has surmised that the word Upanishad "meant originally the act of sitting down near a teacher, or submissively listening to him," when it came to mean "implicit faith, and at last truth or divine revelation." (Müller's History of Ancient Sanskrit Literature p. 319).

† Ward's view of the History, Literature and Mythology of the Hindus, ii. p. 61.

Comparison of Hindu philosophical conceptions with those of the Greeks.

Effect of the Upanishads

Different Hindu Schools founded on the Upanishads.

God in the Upanishads.

Smṛiti, a collective name.

Smṛiti.

Meaning of Smṛiti and Śruti.

Chronology of the Chhandas.

Mantra, Brahmana and Sutra Periods.

Chhandas Period.

ancient monuments of philosophical conceptions, and as such they are far more advanced both in the depth and loftiness of their ideas and opinions than any of the Greek schools prior to Socrates, except that of Elea. They contributed much towards the formation of the civil and domestic polity, and directed the whole tone of moral ordinances." "The Vedānta philosopher seeks some warranty for his faith in the Veda; and the Sāṅkhya, the Vaiśeṣika, the Nyāya, and the Yoga philosophers profess to find some authority for their opinions, though there is no ground of harmony among them, in the Upanishads. The key-note of the old Upanishads is "know thyself."* The Upanishads, from the beginning to the end consists of texts which propound that God is the one spirit, which is the substance of the universe; that the creation is nothing else than a multiplication and development of Himself; and that the universe is to Him what the butter is to the milk." "The Mantras, the Brahmanas, the Aṛanyakas, and the Upanishads are designated under the term of *Smṛiti*; while the term *Smṛiti* includes the Vedāṅgas (six books, supplementary to the Vedas, the Sūtras, either Śrauta, or Grihya, &c. (The Sūtra is the technical name given to aphoristic rules, and also to those works which consist of such rules. The Sūtras, upon the whole, rest, though not entirely, upon the Brahmanas. They are characterised by the most obscure brevity)." "Śruti means revelation, and *Smṛiti*, recollection. The *Mantras* are either metrical hymns or forms of prayer, in which the praises of the gods are celebrated, and their blessing is invoked.

The Chhandas period may be supposed, according to Max Müller, to have lasted from 1200 to 1000 B. C.; the Mantra period from 1000 to 800 B. C.; the Brahmana period from 800 to 600 B. C.; and the Sūtra period from 600 to 200 B. C." Sir William James, and Colebrooke assigned the composition of the Rīg-veda to a period fourteen, or fifteen hundred years before Christ, but, as Barthélemy Saint-Hilaire says: "To decide the question with absolute certainty as to the dates of these four periods of ancient Sanskrit literatures, would be impossible; for Indian literature itself is almost without known dates, owing either to the peculiar organisation of the Hindu mind, or to the convulsions of Indian society." "In the Chhandas period the oldest hymns were composed, and this period in fact furnishes us with a fair picture of the primitive society of the

Authorities.

Max Müller.

Sir W. Jones
Colebrooke.

Barthélemy
Saint-Hilaire.

Ghoshā.

* Solon.

Indo-Aryans at a time when no particular system of religion was prevalent." Ramachandra Ghosha says that sacrifices were not then in vogue, and Barthélemy Saint-Hilaire thus writes: "As for the period of the Chhandas, the first of all, and the most fertile, since it has rendered all the rest comparatively worthless, it is to be presumed that it was the longest; and this inspiration, which, during more than three thousand years, has enlivened the entire religious creed of a great people, cannot have been of so short a duration (as that which some have assigned to it) "since efforts are so durable." Haug fixes the very commencement of Vaidik literature between 2000—2400 B. C.* We have already mentioned some of the sacrifices of the Indo-Aryans. "The Purushamedha or man-sacrifice required the actual sacrifice of man; and it had for its distinct object the acquisition of independent sovereignty over all created beings. But in reality it was entirely of an expiatory nature. It required full forty days for its celebration; and a hundred and eighty-five men of various tribes, characters, and professions were essentially required to be bound to eleven posts and consecrated to various deities. The holocausts of human victims formed part of the ancient cultus of India; and there is strong presumptive evidence that Sunahsepa was intended for an actual immolation. It is beyond doubt that the Indo-Aryans were familiar with the idea of human sacrifice. † It also found favor with the Druids, the Scythians, and the Phœnicians; and some traces of it are found even in the Bible. The earliest indication of the rite occurs in the Rag-veda, in the Vajasaneyi-Samhita of the white Yajur-veda and the Satapatha-Brahmana. The Aitareya and the Taittiriya-Brahmanas also refer to it. We cannot determine why the number of human victims should have been fixed at 185. The following account of the use to which the Soma plant (referred to previously) was put in the sacrificial rites of the Indo-Aryans will be interesting to the reader. "The principal object for which the Soma-veda was composed, was the performance of those sacrifices in which the juice of the Soma plant was principally required. And of such sacrifices the most remarkable is the Jyotishtoma, which consists of seven stages: but the celebration of the first stage or

Authorities.

Barthélemy
Saint-Hilaire.

Haug.

Ghosha.

Ramachandra Ghosha.
"Indo-Aryans" pp.
74-75.

Commencement of Vaidik literature.
'Sacrifices' of the Indo-Aryans.
Purushamedha.
Sacrifice of man.
Character.

Human sacrifice among Druids, Scythians, Phœnicians.

Use of the Soma plant sacrifices.

Jyotishtoma.
The seven stages.

* Haug's Aitareya-Brahmana, i, p. 47.

† Wilson's Essay on Human Sacrifice in the Veda: Roth in Weber's Indische Studien, i, pp. 457-464; and ii. pp. 111-123; Weber's History of Indian Literature p. 84.

the Agnishtoma alone was deemed obligatory, while the other six stages, such as the Atyagnishtoma, Ukthya, Shodasin, Atiratra, Aptoryama, and Vajapeya though adding to the virtue of the sacrificer, were considered as voluntary. The Soma was from the earliest times connected with the religious history of the Indo-Aryans;* and was thus elevated to the proud position of a god. The Rig-veda is replete with its praises; and the other three Vedas also contain *mantras* to be recited at all the stages of its manufacture. The high antiquity of this cultus is attested by the references to it to be found in the *Zend-Avesta*†. The plants were gathered by the roots on hills on a moonlight night, ‡ and after being stripped of their leaves they were brought in carts drawn by two rams or he-goats to the house of the sacrificer. The stalks were then deposited in the hall of oblation, and bruised and crushed between stones, and placed with the juice in a sieve of goat's hair, and were further pressed and squeezed by the priest's ten fingers, one or two of which were ornamented by rings of flattened gold. Finally, the juice, mixed with barley, wheat, and clarified butter, was allowed to ferment, and was then drawn off in a scoop called *sruck*, and offered up thrice daily to the gods, and a ladleful was taken by the priests. From the Vaidik descriptions of the effects of the Soma nectar on the gods, to whom it was the most acceptable and delightful oblation, we are to believe that it was a fermented intoxicating beverage; and this again we can assume from our knowledge of the effects produced by its use in men. The expressed juice of the Soma creeper itself had not either its narcotic property or its keeping quality; but it, being diluted with water, mixed with clarified butter, barley meal and the meal of wild paddy or *nicara*, and at last being left to ferment in a jar for nine days, acquired its exhilarating and inebriating effects § while it it was invested with a sacramental and religious

History of
the Soma.

Notice in
the Vedas.

In the Zand-
Avesta.

Mode of
gathering the
plants.

Preparation
of the Juice.

Offered to
the gods;
an intoxicat-
ing beverage.

* Windischmann's Dissertation on the Soma worship of the Aryans; Whitney's main results of the Later Vaidik Researches in Germany; Lassen's Indian Antiquities, i. p. 516; and Roth's articles in the journal of the German Oriental Society, for 1848 (pp. 216. seq.) and 1850 (pp. 417. seq.)

† Plutarch de Isid. et Osir. 46, in which the Soma, or as it is in Zand Xaoma, appears to be referred to under the appellation of *Omont*.

‡ As, in Thessaly, the primitive abode of the Hellenes, the dealers in witchcraft were accustomed to gather their potent herbs.

§ Stevenson's Soma-veda, p. iii-vi; Haug's Aitareya-Brahmana, i. p. 6, Manning's Ancient India, i. p. 86.

character, it was by no means manufactured for sale. But it was in all cases preserved in a bag of cow-skin."*

Authorities.
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Dual nature
of the crea-
tive Powers.

The duality of the creative powers is a prominent idea in the Aryan Mythology. † In some passages of the Rig-veda, Dyaus, of the Greek Zeus and Prithivi are jointly called parents; "but elsewhere the Heaven is singly called father and the earth mother. They are the parents of not only men but of the gods also. They are said to be the creators and sustainers of all things; but passages are not wholly wanting where they are spoken of as themselves created." Indra, and other gods are sometimes mentioned as their creator. Again all are said to have sprung from the head and feet of Purusha, and to have been fashioned by Tvashtri. Indra is mentioned as issuing from the mouth of Purusha. ‡ Purukh, or Purush is the Sanskrit word for a man, the male principle. In the Purusha Sukta, the 90th hymn of the tenth book of the Rig-veda, which contains allusions to the sacrificial ceremonies (but not to the actual immolation of a human victim) human priests are not mentioned; and the Purusha could not have been an ordinary man. The following description of Purusha occurs in

Ghosha.

Purusha.

* Rig-Veda, V. 5, 19.

† In the Hindu Mythology Brahma, as the creator, is likewise made to take a part in the work of creation, and is said to have produced the first woman, Satarupa or Ivd, out of one half of his body, and the first man, Swayambhuva or Adima, from the other.

Suggestions
as to the ety-
mology of
Purusha.

‡ The syllables. Par, Pra, Pur, Pir occur in the composition of the many Sanskrit and Persian words, e. g., *Parashu*, S. a fine or penance imposed on religious occasions as the price of absolution, atonement, expiation. *Prat*, the morning, dawn of day. S. *Pran*, Breath, soul, life. S. *Pirithi*, or *Prithi*, the earth, *Partan* P. Light, rays, beams of the sun or moon. *Prasad*, S., Food that has been offered to the deities. *Paraat*, P., A worshipper, *Prakas*, S, Light, splendour. *Purehit*, S, A priest, who presides at the performance of religious ceremonies. But we must state that in many of the Sanskrit words the radical idea of the prefix is first, or before. Still in the Sanskrit *Prat*, *Pran*, and *Purusha* may possibly be traced the Hebrew *to burn*, whence the Greek *Pur-puros* fire, and *pyramis* pyramid. Both in the New Testament "God is called a *consuming fire*, in respect of His *infinite purity*, and of His *fiery and devouring indignation* against presumptuous and impenitent sinners. Parkhurst's Greek and English Lexicon to the New Testament. (The word *Purushamedha* from *Purusha*, man, and *Medha*, sacrifice, seems to have some analogy with the word *Pyramid*. The first tragedy of *Æschylus* (not extant) which exhibited *Prometheus* as carrying the sacred gift of fire to men presents the idea under a somewhat different aspect, and answers, so far as *Prometheus* was said to have taught the civilizing arts to barbarous man, to the Hindu account of *Raja Prithu*, who taught men to cultivate the earth, &c.

Descriptions
of Purusha in a
Vedic Hymn.

the Purusha-Sukta or the 90th hymn of the 10th Book of the Rig-veda Samhita. "1. Purusha has a thousand heads, a thousand eyes, a thousand feet. On every side enveloping the earth, he overpassed (it) by a space of ten fingers. 2. Purusha himself is this whole (universe), whatever has been and whatever shall be. He is also the lord of immortality, since (or, when) by food he expands. 3. Such is his greatness, and Purusha is superior to this. All existences are a quarter of him; and three-fourths of him are that which is immortal in the sky, 4. With three quarters Purusha mounted upwards. A quarter of him was again produced here. He was then diffused everywhere over things which eat and things which do not eat. 5. From him was born Viraj, and from Viraj Purusha. When born, he extended beyond the earth, both behind and before. 6. When the gods performed a sacrifice with Purusha, as the oblation, the spring was its butter, the summer its fuel, and the autumn its (accompanying) offering. 7. This victim, Purusha, born in the beginning, they immolated on the sacrificial grass. With him the gods, the Sadhyas, and the Rishis sacrificed. 8. From that universal sacrifice were provided curds and butter. It formed those aerial (creatures) and animals both wild and tame 9. From that universal sacrifice sprang the rich, Saman—and Chhandas,—verses: from it sprang the Yajus. 10. From it sprang horses, and all animals with two rows of teeth; kine sprang from it, goats, and sheep. 11. When (the gods) divided Purusha, into how many parts did they cut him up? What was his mouth? What arms (had he)? What (two objects) are said (to have been) his thighs and feet? 12. The Brahman was his mouth; the Rajanya was made his arms; the being (called) the Vaisya, was his thighs; the Sudra sprang from his feet. 13. The moon sprang from his soul (*manas*), the sun from his eye, Indra and Agni from his mouth, and Vayu from his breath. 14. From his navel arose the air, from his head the sky, from his feet the earth, from his ear the (four) quarters; in this manner the gods formed the worlds. 15. When the gods, performing sacrifice, bound Purusha as a victim, there were seven sticks (stuck up) for it (around the fire), and thrice seven pieces of fuel were made. 16. With sacrifice the gods performed the sacrifice. These were the earliest rites. These great powers have sought the sky, where are the former Sadhyas, gods."* With regard

Authorities.

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Translated
by John
Muir.

* Compare Lucretius, 'de Rerum Natura,'
V. 1160—1196; V. 157; VI. 76; i. 58; ii. 647, and other
passages.

Monotheism
in Poly-
theism.

Sacred
Hymns.
"Gaytri."

to the Monotheistic idea found in the Vedas, Professor Max Müller has the following passage : " When these individual gods are invoked, they are not conceived as limited by the power of others, as superior or inferior in rank. Each god is to the mind of the suppliant as good as all the gods. He is felt, at the time, as a real divinity, as supreme and absolute in spite of the necessary limitations, which, to our mind, a plurality of gods must entail in every single god. All the rest disappear for a moment from the vision of the poet, and he only who is to fulfil their desires stands in full light before the eyes of the worshippers."* Thus Monotheism and Polytheism may co-exist. We will conclude this chapter with translations of a few sacred hymns, and invocations. The first is "The Gaytri, or holiest verse of the Vedas."† It begins, "Let us adore the supremacy of that divine sun, the god-head who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards His holy seat What the sun and light are to this visible world, that are the *supreme good and truth* to the intellectual and invisible universe ; and, as the corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by meditating on the light of truth which emanates from the Being of beings—that is the light by which alone our minds can be directed in the path to blessedness." In the following hymn from the Yajur-veda the deity is called by the name *That* :—

Authorities.
—
Professor
Max Müller.

Fire is *That*, the sun is *That* ;
The air, the moon—so also that pure Brahm.
Waters, and the lord of creatures.

* * * *

"He, prior to whom nothing was born,
And who became all beings,
Produced the sun, moon, and fire.
To what God should we offer oblations,
But to Him who made the fluid sky and the solid
earth.—
Who fixed the solar orb, and formed the drops of rain.
To what God should we offer sacrifice,
But to Him whom heaven and earth contemplate
mentally.

* History of Ancient Sanskrit Literature, p. 532.

† This extract and the two following quoted are in the interesting work; 'An Essay on Pantheism' by the Rev. John Hunt.

"The wise man views that mysterious Being,
 In whom the universe perpetually exists,
 Resting upon that sole support,
 In Him is the world absorbed,
 From Him it issues.
 In creatures is He twined, and moves in various forms.
 Let the wise man, versed in Holy Writ,
 Promptly celebrate that immortal Being,
 Who is the mysteriously existing various abode."

"May that soul of mine," says a prayer in the *Rig-veda*," which mounts aloft in my waking-hours as an ethereal spark, and which, even in my slumber has a like ascent, soaring to a great distance, as an emanation from the Light of lights, be united by devout meditation with the spirit supremely blest and supremely intelligent." And the hymn on creation from the same *Veda*, thus speaks of that Infinite Spirit :—

"Then there was no entity, nor non-entity,
 Nor world, nor sky, nor ought above it—
 Nothing anywhere.
 Nor water, deep and dangerous—
 Death was not.
 Nor then was immortality,
 Nor distinction of the day or night.
 But *That* breathed without afflation,—
 Darkness then was."

"This universe was enveloped in darkness,
 And was undistinguishable water.
 Who knows, and shall declare when and why.
 This creation (ever) took place.
 The gods are subsequent to the production of the world
 Who then can know from whence
 This varied world comes ?
 He, who in highest heaven is Ruler, does know ;
 But not another can possess that knowledge."

Hindu idea
 of the God-
 head in the
Raghuvansa.

In the *Raghuvansa*, a later work of Kalidasa there is the following Hindu notion of the Godhead :—

"He sat, that awful Deity—in state;
 His throne encircling heavenly armies wait :
 Around His head celestial rays were shed,
 Beneath His feet His conquered foes were spread,
 To Him the trembling gods their homage brought,

"Incomprehensible in word or thought :—
 O thou whom three-fold might and splendour veil,
 Maker, preserver, and Destroyer—hail !

Thy gaze surveys this world from clime to clime,
 Thyself immeasurable in space or time :
 To no corrupt desires, no passions prone :
 Unconquered Conqueror—Infinite—unknown :
 Though in one form Thou veil'st Thy might divine,
 Still at Thy pleasure every form is Thine :
 Pure crystals thus prismatic hues assume,
 As varying lights, and varying tints illumine ;
 Men think Thee absent—Thou art ever near :
 Pitying those sorrows which Thou ne'er canst fear :
 Unsordid penance Thou alone canst pay :
 Unchanged—unchanging—old without decay :—
 Thou knowest all things :—who Thy praise can state ?
 Createdst all things, Thyself uncreate :
 The world obeys Thy uncontrolled behest,
 In whatsoever form Thou stand'st condest :—
 Though human wisdom many roads foresee,
 That lead to happiness, all verge in Thee :
 So Gunga's waves from many a wandering tide
 Unite, and to one mighty ocean glide.
 Thou of Thy might before man's wondering eyes,
 The earth, the universe in witness rise ;
 Still by no human skill, no mortal mind,
 Can Thy infinity be e'er defined.
 And, if to build thy awful grandeur hail,
 Our feeble voices in mid tribute fail,
 'Tis not the number of Thy praises cease.
 But that our power alas ! knows no increase."

Authorities.

As the writer who quotes the above passage, in an article on the *Ramayana*, in the September No. of the *Calcutta Review* for 1854, well remarks : "Surely, there is something god-like in these sentiments, something elevating in this description of the Deity, far different from the idol-worship of modern days, and the degrading adoration of the Lingum."

But the reader will be at no loss to conceive the degraded condition of the mass of the Hindi people from what he has gathered in the foregoing pages concerning the influence and conduct of the Brahmans.

Hymn addressed to
 Varuna.

The following prayer for mercy and aid occurs in a hymn addressed to Varuna :—

"Let me not yet, O Varuna, enter into the house of clay ; have mercy, Almighty, have mercy !

"If I go along trembling, like a cloud driven by the wind ; have mercy, Almighty, have mercy !

"Through want of strength, thou strong and bright God, have I gone to the wrong shore ; have mercy, Almighty, have mercy !

"Thirst came upon the worshipper, though he stood in the midst of the waters; have mercy, Almighty, have mercy !

A true Brahman.

"Whenever we men, O, Varuna, commit an offence before the heavenly host, whenever we break the law; have mercy, Almighty, have mercy!" * The duties and obligations of a Brahman are set forth in the following dialogue between the "Yaksha," or Spirit of the Enchanted Lake. (An episode from the Vana Parva of the Mahabharata, translated by Edwin Arnold), † and king Yuathisthira ‡ The Yaksha asks the king:

"Good Prince ! tell me true, is a Brahmana made By birthright? or shall it be rightfully said, If he reads all the Vedas, and the Srutis doth know, He is this? or doth conduct of life make him so?"

To which the king replies:

"Oh Yaksha ! listen to the truth :
Not if a man do dwell from youth
Beneath a Brahman's roof, nor when
The Sruti's known to holy men
Are learned, and read the Vedas through,
Doth this make any Brahman true.
Conduct alone that name can give ;
A Brahmana must steadfast live,
Devoid of sin and free from wrong;
For he who walks low paths along,
Still keeping to the way; shall come
Sooner and safer to his home
Than the proud wanderer on the bill ;
And reading, learning, praying, still
Are outward deeds which oftentimes leave
Barren of fruit minds that believe.
Who practises what good he knows
Himself a Brahmana he shows ;
And if an evil nature knew
The sacred Vedas through, and through
With all the Srutis, still must he,
Lower than honest Sudra be.
To know and do the right, and pay
The sacrifice, in peace alway,
This maketh one a Brahmana."§

The Brah-
mans have
failed in their
duties.

That the Brahmins, as a class, have acted up to the above conception of their duties, few will have the

* Max Müller. History of Sanskrit Literature, p. 540.

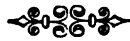
† In the *Contemporary Review* March 1883.

‡ Name of an ancient sovereign of India, son of Raja Pandu.

§ The word Brahmana, which properly means a theological tract, as explained before, is here used, as the reader will perceive, for the person—Brahman.

boldness to assert. We have endeavoured to trace, under the guidance of the authorities quoted in this chapter, the strivings after truth in the Indo-Aryan mind. Their investigations were pursued with freedom, till gradually the selfish dogmas of an arrogant priesthood were imposed on the people. The dawn of a purer faith became obscured by the black clouds of the grossest superstition. Temples and idols were multiplied, and all the circumstances of religious worship were made subservient to the power and supremacy of the Brahmins. The latter, like the Scribes and Pharisees, whom Christ denounced; "bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." We propose in the next chapter to make some remarks on the present aspect of Hinduism, and to notice some of the efforts which a few are making to shake off the trammels imposed upon them, and to revert to, and carry out in a more enlightened manner, some of the earlier and loftier conceptions.

Authorities.
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INTRODUCTORY. CHAPTER XIV.

Subject of
the chapter.

Modern
Hinduism.

The Hindu
Trinity.

Primary
State of Hindu
religion.

Worship of
Siva.

Brahma.

Authorities.

An Essay on
Pantheism.
Rev. Jno.
Bunt.

HAVING in the last chapter given the reader a brief account of the Indo-Aryans, the origin of their religious belief, and its subsequent development into a system, we now propose to direct his attention to modern Hinduism. We have alluded to the fact that in the original conceptions of the Aryans the various powers of nature were deified. Though there is apparent a striving after scientific arrangement, there was precisely that absence of knowledge which prevented results from being attributed to their proper and final causes. Hence there naturally arose a confusion of ideas in assigning powers and attributes to the various deities. Thus we see sometimes one, and sometimes another of the gods designated as the Supreme Creator of gods and men. But the religion of the Indo-Aryans was a religion founded on nature. Reasoning from analogy they divided the one creative, into the male and female principle. Still there were not wanting ideas of the one creator of both these principles, of one of whose essence they were ignorant, the Great Creator and Ruler of the universe. *Pushan* and *Soma* have both been mentioned as possessing, alone these attributes. "Creuzer supposes that each person of the Hindu Trinity marks an era in Hindu worship. The first was that of pure Brahmanism, when men lived in holy innocence, and worshipped none but the creating God. He was an incarnate deity, the teacher of men, the first lawgiver, author of the immortal Vedas. He was worshipped with bloodless offerings—the fruits of the earth, and the milk of cows. But this primitive worship was soon swept from the earth; no traces can now be found of the temples of Brahma.* To Brahmanism succeeded the worship of Siva. This was the reign of terror, when the worshippers performed cruel rites, and sought to appease the destroyer with blood. The

* "This deity, the least important at the present day of the Hindu Triad, is termed the Creator, or the grandfather of gods and men. Under this denomination he has been imagined to correspond with the Saturn of the Greeks and Latins, Brahma is usually represented as a red, or golden coloured figure, with four heads. He is said (by the Saivas) to have once possessed five; but, as he would not acknowledge the superiority of Siva, as Vishnu had done, that deity cut off one of them. He has also four arms, in one of which he holds a spoon, in another a string of beads, in the third a water-jug (articles used in worship), and in the fourth the Veda or sacred writings of the Hindus. The temples of this deity in Hindustan have been overturned by the followers of Vishnu and Siva; and he is now but little regarded, and very seldom, if at all, worshipped,

Dial o g u e
b e t w e e n
Brahma and
Narud.

era of Vishnu was a reformation of the religion of Siva, which was completed by Buddhism." 'The following dialogue, given by the author in the margin, as quoted by Colonel Dow from the Vedanta, will give the reader an idea of Hindu conception of the Divinity, and of creation. "The speakers are *Brahma*, who is called the wisdom of God, and *Narud* his son. Narud is reason, or the first of men, who according to one account of creation were created by the *Trimurti*. *Narud*: 'O Father, thou first of God, thou art said to have created the world, and thy son Narud astonished at what he beholds, is desirous to be instructed how all these things were made.'—*Brahma*: 'Be not deceived my son. Do not imagine that I was the creator of this world, independent of the Divine Mover, who is the great original Essence and Creator of all things. Look therefore upon me only as the instrument of the Great will and a part of his being, whom he called forth to execute His eternal designs' (According to the legend: "Brahm existed from all eternity in a form of infinite dimen-

Brahm.

except in the worship of other deities. Like the other Gods, he has many names. Brahma had few avatars or incarnation on earth: Daksha is the principal of them; Viswakarma, Nareda (the messenger of the gods, and the inventor of the vina, or Hindu lute. He was a wise legislator, astronomer, musician, and distinguished warrior), and Briga are his sons. The Brahmadikas, Menus, and Richis, are also called the descendants of Brahma. His heaven is described as excelling all others in magnificence, and containing the united glories of all the heavens of the other deities." (Stocqueler). Brahm, the Almighty, infinite, eternal, incomprehensible, self-existent being, whose name is too sacred to be pronounced, and whose power is too infinite to be imagined, according to some Hindu mythologists first formed the goddess Bhavani, or nature, who brought forth three sons, Brahma, the creator, Vishnu, the preserver, and Siva, the destroyer. It is further said, that Bhavani, having converted herself into three females, married each of these gods. The Brahmans allege as a reason for the numerous deities which form the objects of Hindu worship, "that it is easier to impress the minds of the rude and ignorant by intelligible symbols, than by means which are incomprehensible. "According to this principle they continue to teach polytheism, with all the abominable rites and superstitions pertaining to it, the rather, however because it perpetuates their own ascendancy over the minds of the vulgar and ignorant. To these innumerable deities "the many splendid temples of the Hindus have been erected; while throughout the whole of Hindustan, not one has been devoted to Brahm, whom they designate as the sole divine author of the universe." So asserts Stocqueler, and other authorities, and it is the inference to be deduced from the text, as quoted above from Creuzer, Yet as we have already seen in a former chapter of this work. Tod mentions a Shrine at Pokur in Ajmere, N.-W. P., of which he says. This is the sole tabernacle dedicated to the One God which I ever saw, or heard of in India."—(See ante. "Pokur.")

sions. When it pleased Him to create the world He said: 'Rise up O Brahma.' Immediately a spirit of the color of flame issued forth, having four heads and four hands. Brahma gazing round and seeing nothing but the immense image out of which he had proceeded, travelled a thousand years to understand its dimensions. But after all his toil he found himself as much at a loss as before. Lost in amazement Brahma gave over his journey, he fell prostrate and praised what he saw with his four mouths. The Almighty then in a voice like ten thousands thunders, was pleased to say, "Thou hast done well, O Brahma, for thou canst not comprehend me. Go and create the world." The legend then describes how Brahma seeing the idea of things floating before his eyes, said, 'Let them be,' and all that he saw became real before him. Then Brahma was troubled lest creation should be annihilated, and addressing immortal Brahm, asked, 'who shall preserve these things which I behold.' Then from Brahm's mouth issued a spirit of a blue color, and said aloud 'I will.' This was Vishnu, the preserver. Brahma then commanded him to go and make animals and vegetables. When this was done, man was wanted to have dominion over the new made creation. Vishnu made some men, but they were such idiots that Brahma destroyed them. He then created four men from his own breath, but they could do nothing except praise Brahm, and therefore they likewise were destroyed. With this work of destruction Siva appeared. Thus Brahma, Vishnu, and Siva, together began to create, to preserve, and to destroy." *Narud*: 'What shall we think of God?' *Brahma*: 'Being immaterial, He is above conception; being invisible, He can have no form; but, from what we behold in His works, we may conclude that He is eternal, and omnipotent—knowing all things and present everywhere.' *Narud*: 'How did God create the world?' *Brahma*: 'Affection dwelt with God from all eternity. It was of three kinds: the creative, the preserving, and the destructive. The first is represented by Brahma; the second by Vishnu; and the third by Shiblih (Siva). You, O Narud, are taught to worship all the three in various shapes and likenesses as the creator, preserver, and destroyer.' *Narud*: 'What dost thou mean, O, Father, by intellect?' *Brahma*: 'It is a portion of the great soul of the universe, breathed into all creatures to animate them for a certain time.' *Narud*: 'What becomes of it after death?' *Brahma*. 'It animates other bodies, and returns like a drop to that unbounded ocean from which it just arises.' *Narud*: 'What is the

Authorities.

Hindu Sects
of the pre-
sent day.

Saivas.
Vaishnavas,
Saktas.
Subordinate
Divisions.

Sikhs.

Buddhist
doctrine of
Nirvana.

nature of that absorbed state, which the souls of good men enjoy after death?' *Brahma* : 'It is a participation of the divine nature where all passions are utterly unknown and where consciousness is absorbed in bliss.'* *Narud* : 'What is time?' *Brahma* : 'Time existed from all eternity with God.' *Narud* : 'How long shall the world remain?' *Brahma* : 'Until the four jugs (previously explained) shall have revolved. Then Rudra (Siva—the thunderer) shall roll a comet under the moon, and shall involve all things in fire and reduce the world to ashes. God shall then exist alone, for matter will be totally annihilated.'" The reader will perceive the resemblance of the prophecies in the Bible with regard to the destruction of the world, in the latter passage. The following account of the Hindu sects of the present day we take from Elphinstone's History of India. It is founded on the statements regarding the sects in Professor Wilson's essays on that subject in the *Asiatic Researches*, vols. XVI. XVII. "There are three principal sects - the Saivas, (followers of Siva) the the Vaishnavas, followers of Vishnu,) and the Saktas (followers of some one of the Saktis; that is the female associates or active powers of the members of the triad). Each of these sects branches into various subordinate ones, depending on the different characters under which its deity is worshipped, or on the peculiar religious and metaphysical opinions which each has grafted on the parent stock. The Saktas have three additional divisions of a more general character, depending on the particular goddesses whom they worship. The followers of Devi (the spouse of Siva,) however, are out of all comparison more numerous than both the others put together. Besides the three great sects, there are smaller ones, which worship Surya and Ganesa respectively; and others which, though preserving the form of Hinduism approach very near to a pure deism. The Sikhs† have founded a sect involving such great

* The reader may here compare the doctrine of Sakya, the founder of Buddhism, in his exposition of Nirvana. If, as some say, this was not complete annihilation, it is at any rate according to Sakya absorption in the divine essence. "The original meaning of Nirvana we can best know from the etymology of this technical term. Even a tryo in Sanskrit knows that Nirvana means 'blowing out' and not absorption. The human soul when it reaches the acme of its full perfection, is blown out, to use the phraseology of the Buddhists, like a lamp: it is not however absorbed, as the Brahmans say, like a drop in the ocean? "It admits of question whether the term Nirvana was coined by Sakya." (Ramachandra Ghosha.)

† We have already given an account of the Sikhs.

Orthodox
Hindus.

Incarnations
of Vishnu,
most regard-
ed.

Few wor-
shippers of
Siva, the
principal god
of the Brah-
mans.

Rama and
Crishna.

Universal
reverence for
Rama.

Many Hin-
dus, either
Deists, or
Atheists.

innovations, that it may almost be regarded as a new religion. It must not be supposed that every Hindu belongs to one or other of the above sects. They, on the contrary, are alone reckoned orthodox, who profess a comprehensive system opposed to the exclusive worship of particular divinities, and who draw their ritual from the Vedas, Puranas, and other sacred books, rejecting the ceremonies derived from other sources. To this class the apparent mass of the Brahminical order, at least, still belongs. But probably, even among them, all but the more philosophic religionists have a bias to one or the other of the contending divinities; and the same may be said more decidedly of all such of the lower castes as are not careless of everything beyond the requisite ritual observances.* It has been remarked that incarnations of Vishnu are the principal objects of popular predilection. In all Bengal and Hindustan it is to those incarnations that the religious feelings of the people are directed; and, though the temples and emblems of Siva are very common, the worshippers are few and seem inspired with little veneration. Siva, it appears, has always been the patron god of the Brahmin class, but, has never much excited the imagination of the people. Even where his sect ostensibly prevails, the great body of the inhabitants are much more attracted by the human feelings and interesting adventures of Rama and Crishna. The first of the two is the great object of devotion (with the regular orders at least) on the banks of the Jamna and the north-western part of the Ganges; but Crishna prevails, in his turn, along the lower course of the Ganges, and all the centre and west of Hindostan. Rama, however, is everywhere revered; and his name, twice repeated (Ram, Ram,) is the ordinary salutation among all classes of Hindus. The Saivas, in all places, form a considerable portion of the regular orders: among the people they are most numerous in the Mysore and Maratta countries. Further South, the Vaishnavas prevail; but *there* the object of worship is Vishnu, not in his human form of Rama or Crishna, but in his abstract character, as preserver and ruler of the universe. Saktas, or votaries of the female divinity, are mixed with the rest; but are most numerous in particular

* It is not to be supposed that among the Hindus there are not some who secretly disbelieve the whole system of Hinduism. Of these some are more materialists, while others acknowledge One God. All are obliged, however, to conform outwardly with the prejudices of their countrymen, and to adopt one or other of the phases of their religion.

Worship of
goddesses.
Devi.

Sectarian
signs on the
forehead.

Admission
into sects.

Religious
and Social
Reforms.

The Veda.

Ram Mohun
Roy.

Birth, and
studies.

Tilak.

places. Three-fourths of the population of Bengal worship goddesses, and most of them Devi. In most of these instances the difference of sects, though often bitter, is not conspicuous. Europeans are seldom distinctly aware of their existence, unless they have learned it from the writings of Mr. Colebrooke, Mr. Wilson, or Dr. Hamilton Buchanan. Even the painted marks on the forehead, by which each man's sect is shown, although the most singular peculiarity of the Hindu dress have failed to convey the information they are designed for, and have been taken for marks * of the *cast*, not the sect of the wearer." Candidates who are received for admission into sects are initiated by the guru or religious instructor, who imparts 'a short and secret form of words, which so far corresponds to the communication,' of the gayatri at the initiation of a Brahman. Of the practice of modern Hindu worship, we have, we believe, given ample illustrations in the account of the 'Hindu' Sacred Places. We will now notice some efforts which have been made in India to effect both religious and social reform among Hindus. In a lecture, delivered at the Royal Institution on February 1, 1884., Professor Max Müller considered the character and career of Ram Mohun Roy, the principal reformer of the religion of modern India. In his, Max Müller's opinion, there is no book more ancient and more important in the whole literature of the Aryan race than the Veda, the sacred book of the Brahmans. It would continue to occupy the attention of scholars and philosophers as long as men cared for their own history and for the early development of language, thought, and religion. Directly, or indirectly, the Veda is the foundation of the religion of 160,000,000 of human beings. A practical test of the importance of the Veda in modern times is to be found in the life and works of Ram Mohun Roy. In India there is no taste for history, still less for biography. Home life and family life are shrouded by a veil which no one ventures to lift, while public life has as yet hardly any existence in the least. What we know, therefore, of the external life of Ram Mohun Roy is very little, and even that little often very doubtful. He was born of Brahmanic ancestry in 1774. He devoted most of his time as a boy to Persian and Arabic rather than to Sanskrit. Through a study of the Koran he was led from his early youth to entertain the strongest

Authorities.

Max Müller.

* The mark which Hindus make on their foreheads is called *tilak*, a name applied to a commentary.

- Employment.** aversion to idolatry and polytheism, and his outspoken contempt for his family idols led to serious misunderstandings between him and his parents. At an early age Ram Mohun Roy left the paternal home and travelled for many years in India and beyond the frontiers. On his return he entered the service of the East India Company, and then began to study English, the acquirement of which was very rare among the Hindus of that time. By the study of English literature, for the masterpieces of which Ram Mohun Roy expressed great admiration, and through an acquaintance with members of the Civil Service, he began to entertain a sincere respect for the English, in place of the hatred with which he had been taught to regard them. Ram Mohun Roy partly by his own exertions, and partly by inheritance, acquired a respectable fortune. Having bought a house in Calcutta in 1814 it became the centre of the more enlightened native society of the town. Professor Max Müller mentions a fact of which there is no doubt, *viz.*, that at that time, and we may add for many years afterwards, during the *regime* of the East India Company, the relations between Englishmen and natives were far more cordial than they are now, and even such subjects as religion and native customs were freely discussed between them. In these discussions Ram Mohun Roy maintained (what we have endeavoured to show in the foregoing pages) that idolatry and polytheism were mere corruptions of the ancient religion of India, and that the only book in which that ancient religion could be studied was the Veda. He boldly denounced the malpractices of the priests, published extracts from the Veda to show that their teaching contravened the letter and spirit of their own Bible, and thus gathered around him a number of followers who tried to bring the religion of the people back to its original purity and simplicity. He opposed the burning of widows, and at last succeeded in having this hideous custom put down by law. He then turned to the study of the Old and New Testaments, and learnt sufficient Hebrew and Greek to be able to read these books in the original. He afterwards published "The Precepts of Jesus the Guide to Peace and to Happiness," and wrote in the preface, "This simple code of religion and morality is so admirably calculated to elevate man's ideas to high and liberal notions of one God, who has originally subjected all living creatures without distinction of caste, rank, or wealth, to change, disappointment, pain, and death, and has equally admitted all
- Residence in Calcutta.**
- The relations between the English and the natives, under the H. E. I. C.**
- Ram Mohun Roy protests against Idolatry and Polytheism.**
- Denounces the priests.**
- Studies the 'Bible.'**
- His opinion of the teaching of 'Christ.'**

Ram Mohun
Roy does not
become a
'Christian.'

The Brah-
mo Somaj.

Ram Mohun
Roy visits
England,
France.

His death.

His charact-
er.

Later growth
of the
Brahmo
Somaj.

to be partakers of the bountiful mercies which He has lavished over nature, and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves and society, that I cannot but hope the best effects from its promulgation in the present form." But with all his admiration for the teaching of Christ, Ram Mohun Roy would never become a convert to Christianity. When Dr. Mitford, the first Bishop of Calcutta, endeavoured to convert him, and in doing so dwelt not only on the truth and excellence of the Christian religion, but spoke of the honor and repute that he would acquire as the first apostle of Christ in India, Ram Mohun Roy felt so offended at the suspicion that he could be moved by such motives, that he never called on the Bishop again. In all his discussions with missionaries and others, Ram Mohun Roy took his stand on the Veda as the word of God, divinely inspired, and therefore infallible. It was on that foundation that he established the new church which has since become famous under the name of Brahmo Somaj, the church of believers in Brahma, the Supreme Spirit. After he had built and endowed a house of prayer at Calcutta in 1830, he proceeded on his journey to England, being sent as envoy by the Emperor of Delhi, and wishing himself to see what a Christian country really was. He was received with great distinction everywhere, and all who saw him spoke of him with the greatest admiration. He also went to Paris, where he was received by Louis Philippe. After his return to England, he went to pay a visit to Dr. Carpenter and other friends at Bristol, and there he died suddenly in September, 1833." Professor Max Müller, in his estimate of the character of this celebrated Hindu Reformer, represents him as an unselfish, honest, and bold man. Easy as it might seem to us to give up idolatry, it was a bold thing for a boy of 16 to say, "I will not worship what my father worships; I will not pray as my mother prays. I will look out for a new God, and new prayers, if haply I may find them." In after-life he incurred the risk of the loss of his ancestral property, he was insulted, and even his life was threatened in the streets of Calcutta. In all these struggles he had nothing to support him but the Veda and the voice of his conscience, and a man who could fight so good a fight as he did, deserved to be ranked among the great benefactors of the human race. In conclusion, the lecturer alluded to the later growth of the Brahmo Somaj and more particularly to that momentous crisis when the Veda

was deprived of its divine right and the Brahmo Somaj, under Debendro Nath Tagore, became a church without a Bible. It was shown that this important change was brought about by the influence of European scholarship on the minds of the prominent members of the Brahmo Somaj." "The mere fact of the Veda being printed and published in Europe, and thus being rendered accessible to every student, was sufficient to convince every unprejudiced mind that it was a venerable, but not a sacred, a human, but not a divine book." This last sentence contains reasoning, which will scarcely commend itself to the approbation of those who believe in the inspiration of the Bible, which has been printed and published throughout the world. "To Ram Mohun Roy the Veda was true, because it was divine: to Debendro Nath Tagore it was divine, because it was true. It will have to be proved by the future history of the Brahmo Somaj, whether eternal truth requires always a miraculous halo, or whether she can rule human hearts unadorned by any priestly tinsel, clad only in her own simplicity, beauty, and majesty."

To Ram Mohun Roy the Veda was infallible.

Passages in the Upanishads at variance with pure Monotheism.

Debendra Nath Tagore, and Keshub Chunder Sen.

Keshub Chunder Sen.

It will be seen from the above that Ram Mohun Roy regarded the Veda as infallible and having as much right to claim the authority of divine revelation as any one of the sacred books of the East. In the Veda, no doubt, is to be found the monotheistic idea, but it cannot be denied that in the Upanishads, a compilation from the Vedas, and other works, there are many passages at variance with pure monotheism. According to Max Müller, the leading idea which took possession of Ram Mohun Roy's mind was that all the great religions of the world were monotheistic, and that the God worshipped by the ancient Hindus was really the same as the God of the Old Testament, the God of the New Testament, the God of the Koran. It was to propagate this idea that the Hindu Reformer, in 1830, opened a house of prayer in which members of all religions might meet, if only they disowned all idolatrous notions and professed their belief in one God. Thus began the Brahmo Somaj (or Brahma Samaj). The movement was carried on by Debendra Nath Tagore, and Keshub Chunder Sen. The latter was its most able and eloquent exponent. Debendra Nath Tagore, while, he maintained the monotheistic character of the new teaching, examined the Vedas with a more censorial eye than did Ram Mohun Roy. The result was that he abandoned all the Vedic Superstitions, and eventually the authority of the Vedas was given up. This led to internal dissensions which were hardly composed, when in 1858, Keshub

Chunder Sen took a prominent part in the proceedings of the Somaj. His idea was "to make the teaching of the Society generally identified with the religion of life." What was the state of religious feeling among educated Hindus at that period, a journalist of the present day, himself a highly educated Hindu, thus describes: "It must be admitted that the system of public education, which had been introduced into India, had operated most disastrously in completely undermining prevailing religious beliefs without substituting in their place any substantial creed to satisfy the instinctive aspirations of the human soul. The educated classes had generally emerged from idolatry, but in shaking off idolatry, they had also cast away from them, as associated with it, their previous belief in the existence of God and in a future state. It is true that the religious reform, initiated by the celebrated Raja Ram Mohun Roy some fifty years ago, had opened the minds of the more intelligent members of the Hindu community to glimpses of the truths that lay behind the symbols, by which the spirit of their ancient religion was hidden. But every enlightened Hindu was not a Ram Mohun Roy, whose courage was equal to the strength of his convictions; and after his death in England the sect he had called into existence, contained but a few secret disciples, and, as far as we are aware, no open votaries. But the good seed had been sown on good soil, of which the fertilising powers had since been quickened by the influence of Western education and civilisation. After a long lapse of years, the mantle of Ram Mohun Roy fell upon the shoulders of the venerable Babu Debendra Nath Tagore, who rallied round his standard the most earnest and intelligent minds of the rising Hindu generation, which most acutely felt the want of spiritual nourishment. Prominent among his disciples was Keshub Chunder Sen, in whom the respected Head of the Adi Brahma Somaj had recognized a spirit, able, willing, and prepared to assist in the great work of religious reform." With indefatigable zeal did Keshub Chunder Sen accept the trust. He went farther than was expected, and some of his proposals were violently opposed by the older members of what was then known by its original name, the Calcutta Brahma Samaj. After six years' debate Keshub Chunder Sen with his followers detached themselves from the society, and in 1866 organized what was henceforth called the Brahma Somaj of India. Branches, more than 100 Somajes, which sent out missionaries, were established in different parts of Bengal. Though

Authorities.

Miss Collet's
"Brahmo
Year Book

"Indian
Mirror," 13th
Jany. 1884.

Mental aspect of Hindu educated classes towards religion.

Keshub
Chunder Sen
leaves the
Brahmo Somaj.

He founds
the Brahma
Somaj of India.

this association differed in many particulars from the Brahmo Somaj, inaugurated by Raja Ram Mohun Roy, its members regard the foundation era of his, as that of their own, and celebrate the anniversary on the 23rd of January, with festivities which extend during seven days. They call it Maghotsab. Of the aims of Keshub Chunder Sen, Lord Lawrence thus expressed himself: "He was successfully endeavouring to recall his countrymen from idolatry and polytheism to the worship of the one undivided God. He had also been busy in promoting education, in raising the condition of women, in checking the too early marriages which so much retarded the progress of the country, and in trying to break down caste." The very mention of such a programme as this was sufficient to rouse the anger and opposition of the majority of his countrymen. There was not a great number, either of the followers of Keshub Chunder Sen who entertained the convictions of their leader, or were prepared to follow him in the path of reform and progress. The discord which ensued amongst them reached its height when the daughter of Keshub Chunder Sen was married to the young Maharaja of Cooch Behar at the early age of 14. This marriage was so antagonistic to Keshub Chunder Sen's own teachings, and to the attempts he had made to effect a reformation in early marriages, that many of his followers seceded, and formed a new society named the *Sadharan or Universal Brahmo Somaj*. Keshub Chunder Sen was an eloquent expounder of his doctrines. His language was dignified and well-chosen, and when he visited England in 1871, crowded audiences met to hear him. He lectured on a variety of subjects, but principally on the objects of his mission. Speaking on one occasion, "he described the degeneracy into which Hinduism, 'once a pure system of monotheism, had sunk,' and he attributed the revival of true religion among his people, of which the Brahmo Somaj was both the mark and the cause, to the example of England, which he regarded as 'the instrument of the most High God.'" The schism to which we have alluded above, and its cause was a great blow to the reputation of Keshub Chunder Sen. But the principles he taught are not likely to die out in India.* What is needed is a Reformer, who can combine the qualities of Ram Mohun Roy, with those of Keshub Chunder Sen; in other words, theoretical with the practical. Raja, Sir T. Madava Row; a Parsee gentleman, Mr. Malabari;

His aims.
 Keshub Chunder Sen loses influence.
 Secession.
 Sen visits England.
 Lectures.
 The Reformer needed in India.
 Other Reformers.

* He died in 1884.

Present condition of Hindus, due to early marriages, and the 'caste' system.

Opposition of the Brahman to reform.

Study of science, a great aid to reform.

The natural origin of religious worship among the ignorant.

and several others in India, are working to bring about both religion and social reforms. The gentlemen we have mentioned have directed their attention to female education, to the abolition of child-marriage, and to widow re-marriage. The arguments which they bring forward to advocate necessary reforms must be so easy of conception, that it is not necessary to enumerate them. The degeneracy of the Hindu people is certainly to be mainly attributed to early marriages, and to the degraded condition of their women. The caste system, too, has such a retarding effect of the progress of the race, that its abolition forms one of the objects of Hindu Reformers. To all these changes the Brahmans offer a constant and bitter opposition, and such is the influence, though we believe it has considerably declined, that this 'caste' possesses over the minds of the majority of the people, that it will take many years to effect a thorough reformation in India. With regard to religion, the attempt to reach the Hindu mind by statements, though they are founded on the Veda, of the absurdity of polytheism, and of the truth of monotheism, has singularly failed with the mass of the people. Tradition, custom and observance, gross superstition, fear and ignorance, all combine to prevent the reception of the truth. The ridiculous legends of their gods are implicitly believed by the credulous Hindu, and his mind is too deeply steeped in the fabulous nonsense which is told him from childhood, to have the power to throw it off. As for the spiritual guides of the people, they are either blind themselves, or as is more often the case, arrogant impostors. Education will no doubt do a great deal to bring about reformation, but when this has spread over India the thinking classes will probably be divided into Deists, and Atheists and Materialists. Even now there are many of the latter who still adhere to the outward forms of their religion. The study of science will dispel many absurd tenets of faith. Of the notions of the 'discoverable and the revealed,' which have prevailed among the races of antiquity, an eloquent author, and practical worker, thus writes : "It seems natural, nay inevitable, that false revelations, which have descended from remote, unscientific ages, should be committed to a false science. Natural phenomena, when of an extraordinary character, powerfully impress the untutored human mind. In operating through the curiosity or the fears of men, upon that instinct of humanity—never wholly inactive in even the rudest state—which cannot witness any remarkable effect without seeking to connect it with its producing cause, they

The Testimony, of the Rocks, p.351. Hugh Muller.

Pretended
Divine reve-
lations.

Extinct
forms of Hea-
thenism.

Their cos-
mogonies.

excite into activity in the search the imaginative faculty,—always of earlier development than the judgment in both peoples and individuals, and which never fails, when so employed, to conduct to delusions and extravagances. And this state of mind gives birth simultaneously to both false religion and false science. Great tempests, inundations, eclipses, earthquakes, thunder and lightning, famine and pestilence, the birth of monsters, or the rare visitation of strange fishes or wild animals, come all to be included in the mythologic domain. Even the untutored Indian, “sees God in clouds and hears him in the wind.” And when an order of priesthood springs up, a portion of the leisure of the class is usually employed in speculating on these phenomena; and to their speculations they give the form of direct revelation. Thus almost all the false religions of the old world not grafted, like Mohammedanism on the true one, have their pretended revelations regarding the form, structure, and origin of the earth, the mechanism, of the heavens, the electric and meteoric phenomena, and even the arrangement of oceans and continents on the surface of our planet. The old extinct forms of heathenism,—Etrurian, Egyptian, Phœnician, and Babylonian, had all their cosmogonies. In the wild mythology of ancient Scandinavia, of which we find such distinct traces in the languages and superstitions of northern Europe, and which even in our own country continues to give the names of its uncouth deities to the days of our week, there is a strange genesis of not only the heavens and earth, but of the gods also. It has, besides, its scheme of the universe in its great mundane tree of three vast roots—celestial, terrestrial, and infernal,—which supports the land, the sea, the sky, and all things. The leading religions of the East, which still survive, such as Buddhism, Brahminism, and Parseeism, have all their astronomy, geography, meteorology, and geology, existing as component parts of their several systems. Nor have there been wanting ingenious men who, though little tolerant of the various attempts made to reconcile the Mosaic account of creation with the discoveries of modern science, have looked with a favourable eye on the wild science of the false religions, and professed to detect in it at least striking analogies with the deductions of both the geologist and the astronomer. When the sceptical wits of the last century wished to produce, by way of foil, a morality vastly superior, as they said, to that of Christianity, they had recourse to the

Brahmans and the Chinese. And though we hear less of the ethics of these peoples since we have come to know them better, we are still occasionally reminded of the superiority of their science. Hinduism has been regarded as furnishing examples of the geologic doctrine of a succession of creations extending over immensely protracted geologic periods; and Buddhism represented as charged with both the geologic doctrine and the perhaps less certain astronomic deduction of a plurality of worlds." "We ascertain on examination, however, that in the superstition (of Buddhism) they are not scientific ideas at all, but mere chance guesses, set, like those of Brahmanism, in a farago of wild and monstrous fable." It is of this wild and monstrous fable that the Hindu mind must become divested. The people, we speak of the mass of ignorant Indians, must learn to regard in their proper light the gross superstitions to which they now cling. Science will dispel false ideas, and lead them to form a more just conception of the wisdom, power, and beneficence of the Creator, as evidenced in His works. Reformers in India make little way by preaching religious doctrines, merely. Hindus can point to many passages in their sacred books, which inculcate charity and good-will towards men, and they often fail to see why in respect of moral teaching the Christian religion is superior to theirs. Granted that Christians and Hindus are at one in these rules of life. Why, the Hindus ask have not our scriptures as much right to be considered divinely inspired as those for which the Christians claim the authority of Heaven? * The Brahmans, as we have seen before, or at least some of them, maintain the opinion that the ignorant man can never be brought to understand the idea of one God, which they themselves profess to have; and that it is necessary in order to impress the minds of the vulgar, to multiply, and personify, the attributes and power of the Deity. Priests have reasoned thus in all ages, and have readily devised a complicated system of worship, either in the multiplicity of signs and symbols, or of gods, which may indeed be but symbols to them (but of immense use in giving them authority and power over the people) but which are accepted by the mass as real deities. Education is the great reformer needed in India. The teachings of science will do more to shake the present absurd faith of the people than all the efforts of religious reformers. Christian Missionaries might, no

How Re-
formers are
regarded in
India.

Excuse giv-
on by Brah-
mans for
Polytheism.

The practice
of priests in
all ages.

Chris t i a n
missionaries.

* See Professor's Max Müllers account of Dayananda Saraswati, at the end of this chapter.

Effects of
the teaching
of Ram Mo-
hun Roy, and
Keshub
Chunder Sen.

Poetic tribute
to the me-
mory of
Keshub
Chunder Sen.

Opinions of
Indian Jour-
nals.

Authorities.

doubt, make India Christian in the future, had they the teaching of all the young in the land. But the same might be said for the propagation of any other religion.* Raja Ram Mohun Roy and Keshub Chunder Sen have effected great good, and it is to be hoped that the seeds which they have sown will spring up in many parts of India, and bear fruit; but we have seen, how in a short time, dissensions sprang up in the church which they founded and upheld. The fact was that the former, in insisting on the divine inspiration of the Veda, was obliged to be inconsistent with the belief which he professed. Some of his disciples were more logical, and rejected the authority of the Veda, as inspired. The following lines, written by a Hindu, may interest our readers. It appeared in a journal called "Reis and Rayyet," written by Indians, in English :—

"In Memoriam—Babu Keshub Chunder Sen."

Born 1838, Nov. 19 ; Died 1884. Jan. 8."

"He's gone ! The soul magnificently bright."

Hath left its mortal tenement of clay ;

The radiant star hath vanished far away,

From eastern skies that gleamed on human sight,—

And all the land is wrapt in gloom of night ;

The gorgeous flower that made the Orient gay

With glow and scent so rich,—at noon of day

Hath droop'd too soon beneath a with'ring blight !

We scarce can realise a loss so deep,

For Keshub's magic eloquence yet rings

In our ears ; but he's gone,—and nations weep,—

As ne'er they wept for princes or for kings—

With heart-felt sorrow, for th' untimely end

Of genius rare, Religions' warmest friend !

'RAM SHARMA.'

We have given the above lines, not so much for their poetic merit, as an expression of the feeling with which Keshub Chunder Sen was regarded. Another writer thus concludes an estimate of the character of Keshub Chunder Sen ; "His followers, and even his opponents were disposed at one period in his career to regard him as a prophet, or at least as a great religious leader who was destined to form a new era in the history of religious thought in India. His actual work has not fulfilled, the expectations which were regarded as reasonable by unbiassed on-lookers. Still his death removes the

"Bombay
Gazette."

* Europeans, except the few who have discussed points of faith with the Pundits have little idea of the intense pride of the latter, who will resort to every species of sophistry, rather than acknowledge themselves vanquished.

Relation of
Keshub
Chunder
Sen to Chris-
tianity.

His views
not accept-
able to all his
followers.

Estimate of
the number
of Sen's fol-
lowers.

most remarkable individuality which has appeared in the ranks of the body of religious reformers which was founded by Raja Ram Mohun Roy, in the early years of the century." Another Hindu writer says: "The whole of educated India has more or less felt and imbibed the influence of the reform to which he and his companions have so heroically devoted themselves, and what the dispensation of destiny may be in the future no one can tell." "The relation of Keshub Chunder Sen to Christianity we do not care to discuss. He never tried to persuade himself or others that he was a Christian. We took him at his own estimate, a devout, affectionate, trustful Brahmo. He read the New Testament as a devout Brahmo, and he accepted Christ according to his conceptions of the Divine in man, but he never wished to be considered a Christian. What his imperfect conceptions of Christ may have been worth to him, we cannot tell. It is abundantly evident that Christ was more to him in his latter days than all other teachers combined, and the very lowest quality of charity would lead us to hope that the faith of his heart more than counteracted the errors of his mind." There is no doubt that Keshub Chunder Sen leaned strongly towards Christianity. That he did not openly avow himself a Christian is not surprising considering the objects he had set himself to accomplish. To have done so would effectually have defeated them, for it would have alienated from him all his followers. As it was, "a large section of the Brahmos grew restive, and when at last an occasion for a rupture was furnished, he was left, with comparatively few followers, to pursue his own way. This defection of his opponents seemed to set him fully free, and at once he began to introduce innovations, and to teach doctrines, which were wholly new to Brahmoism, and which have made the new Dispensation practically a new religion among men." As may be imagined from what we have said of the tyranny of the Brahmins, and the caste institutions, the natives of India never, at least openly, took kindly to the new religion. We have no means of estimating the present followers, but, according to the census of 1872, there were only 217 in the Bombay Presidency, and 783 in the whole of Bengal. The Census Commissioner of Bengal, however, says that in many cases members of the Brahmo Somaj described themselves as Hindus, a course which he considers is not remarkable when we take into account that many persons "rank them as a puritanical monotheistic sect of the Hindus, while the fact that the sect is in many places

Authorities.

Hindu of
Madras.

"Indian Wit-
ness."

"Times of
India."

Description
of his death.

looked on with disfavour would be enough to induce many to shrink from avowing the principles which they really entertain." "It is a popular error to suppose, as some English writers do, that the sect was founded in 1869 by Babu Keshub Chunder Sen. The real founder was the celebrated Brahman Raja Ram Mohun Roy, and the foundation of the sect dates back to the beginning of the present century. After Raja Ram Mohun Roy's death, Babu Dwarka Nath Tagore, and subsequently his son Devendro Nath Tagore, filled the office of leader, and the latter was succeeded by Keshub Chunder Sen." The manner of the Reformer's death is thus related: "The death of the great Brahmo leader, although the result of a protracted and painful illness has taken the public by surprise. Intimations of the serious nature of his illness (Diabetes) had been made public from time to time, but these were always followed by hopeful statements of recovery, while his own mental activity and hopefulness misled even his intimate friends to such an extent that they were quite unprepared for the solemn crisis when it came. On New Year's day he insisted on being carried into the little chapel which had been erected in connection with his house, and having been placed in the little pulpit he offered a brief dedicatory prayer, and then spoke a few words to his disciples. He addressed the Deity throughout as the "Supreme Mother," or "Divine Mother," and his words were full of the fervour of intense devotion. The whole service did not last longer than five or ten minutes, and he was carried back to his room, where almost immediately he became worse, and gradually sank till death came to his relief, at about ten o'clock on Tuesday forenoon. He worked as long as strength would permit him to do anything, and as late as the Saturday before his death was engaged in correcting proofs of what he regarded as his most important work, the series of articles now appearing in the *New York Independent*, and soon to be published in book form. The next day he became much worse, and by Monday morning was quite unconscious, and remained so until his death." The funeral ceremony is thus described by witnesses: "The funeral procession started from the Lily Cottage at 4 P. M. amidst the bewailings of relatives and friends. There were about two thousand persons in the procession. The corpse was carried by the followers of the departed leader. The members of both the principal Somajes, the Brahmo Somaj of India and the Sadharan Brahmo Somaj, forgetting their sectional differences, united together to show their genuine

Authorities.

Ibid.

"Indian
Witness."

His funeral.

respect to the memory of the lamented deceased." The body had been laid out in a sandalwood bedstead, which was decorated with roses, jessamines, and marigolds, and the bier was afterwards removed to the unfinished chapel adjoining the premises, which the "minister" was having built for domestic devotion. Here many, besides his followers, came to view the remains. After these had been photographed, the gentlemen present were asked to withdraw, in order that admittance might be given to a large number of native ladies, who were anxious to have a last look at their late leader. For some time these continued to utter lamentations, and otherwise to express their grief.

Authorities.
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Cremation
of the body.

While the bier was being raised to convey the body for cremation, the bearers (leading members of the Brahmo Somaj) commenced the funeral chaunt of *Jai jai satchita nandun jai* (glory be to him who has got a pure heart). The procession was led by a mourner bearing the banner of the "new Dispensation" towards the Nimtollah Burning Ghat. Native ladies sprinkled more flowers on the bier, when the cortège rested. The crowd was very dense when the procession reached the Ghat, and it was with difficulty that the bier was eventually carried in. The great leader was cremated on a funeral pyre of sandalwood, with ceremonies according to the prescribed rules of the New Samhita, of which he was himself the author. Keshub Chunder Sen was succeeded as leader of the Brahmos by Babu Protap Chunder Mozumdar. We have already stated that Raja Ram Mohun Roy, the founder of the Brahmo Somaj, died in England, and was buried there—not cremated. His remains were afterwards removed to the cemetery of Arno's Vale, in 1843, where a monument was erected to the Raja by his friend and follower, Dwarka Nath Tagore. The inscription on that monument* was as follows—"Beneath this stone rests the remains of Raja Ram Mohun Roy, a conscientious and steadfast believer in the unity of the Godhead ; he consecrated his life with entire devotion to the worship of the Divine Spirit alone. To great natural talents he united a thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of his day. His universal labours to promote the social, moral and

Max Müller.

Inscription
of the monu-
ment to Ram
Mohun Roy.

* A public meeting was held at the Town Hall, Calcutta, on January, 30th, presided over by Dr. W. W. Hunter, LL. D., C.I.E., to arrange for a suitable memorial in honor of the late Keshub Chunder Sen. (1884.)

physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of suttee, and his constant zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful remembrance of his countrymen. This tablet records the sorrow and pride with which his memory is cherished by his descendants. He was born in Radhanagore, in Bengal, in 1774, and died at Bristol, September 27th, 1833."

Authorities.
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The three
great Religious
Reformers of India.

Keshub
Chunder Sen's
work in England.

Interview
with the
Queen.

By some Hindus Chaitanya of Nadiya (see note in a previous chapter of this work), Ram Mohun Roy, and Keshub Chunder Sen are considered as reformers, to form the religious trinity of modern India. Before we close this brief notice of the two latter remarkable men we will give the following extract regarding Keshub Chunder Sen from Lokenath Ghose's "Indian Chiefs, Rajahs, Zemindars, &c.", premising, what we omitted to state before, that the subject was born at Colutollah, in Calcutta, on the 19th November 1838. The extract contains the following summary of his doings in England, where he was cordially received in the beginning of 1870. "The first sermon he preached was at Dr. Martineau's chapel on the 10th April 1870. He delivered, next, a temperance speech at the United Kingdom Alliance for the suppression of Liquor Traffic, 4,000 persons being present. At soon as he began to speak, all rose from their seats and cheered him. This was on 19th May. At his lecture, on the 24th May, 1870, at Spurgeon's Tabernacle on "England's Duties to India," 4,000 persons were present. Lord Lawrence presided. While at Bristol he visited Ram Mohun Roy's grave, and prayed by his tomb. At Manchester he got seriously ill, and an English family nursed him most carefully and affectionately. He had an interview with the Queen. He was cordially received by the Private Secretary to Her Majesty, General Ponsonby, and he took breakfast at the palace. To his surprise he found that a strictly vegetarian breakfast had been provided for him. Her Majesty, the Queen, accompanied by the Princess Louise (now Marchioness of Lorne), had a most interesting talk with him. Her Majesty was very much pleased with a photograph of Babu Keshub Chunder's wife, and graciously consented to accept it. A few days after he received a letter from the Private Secretary stating that the Queen had desired him to say that Her Majesty was very much pleased with the conversation she had with him, and this was

followed by a number of presents, which consisted of Her Majesty's portrait, a copy of the "Early Years of the Prince Consort," and another, of Her "Highland Journals," both the books containing Her Majesty's autograph, and also photographs of Princess Louise, and Prince Leopold. Babu Keshub Chunder Sen had visited, and delivered lectures at, among other places, London, Bristol, Nottingham, Birmingham, Leeds, Manchester, Liverpool, Edinburgh and Glasgow."

Authorities.

The 'Indian Reform Association,'

"All parties in England were astonished at the many and important changes which the Somaj had effected in the manners, customs, and religion of the Hindus. The advantageous results of Keshub Chunder Sen's intercourse with men of talent and enlarged views, soon manifested themselves on his return to India, in his establishment of the Indian Reform Association, composed of Hindus, Mohammedans, Parsis, and Englishmen. The Association is divided into five sections: (1) Female Improvement; (2) Education; (3) Cheap Literature; (4) Temperance; (5) Charity; and in each it has done good work during the last few years."

Another Hindu Religious Reformer, Dayananda Saraswati.

Account of his views and teaching.

We will conclude this account of the attempts that have been made by learned and upright Hindus to bring about a reformation in the religion and customs of their countrymen, with a notice of the life and teaching of another great Hindu Religious Reformer, who in some respects differed from those we have been considering. We cannot do better than give it in the words of Professor F. Max Müller, whose knowledge of the languages and literature of India are so well known. It is as follows: "The Indian newspapers contain the announcement of the death of Dayananda Saraswati. Most English readers, even some old Indians, will ask who was Dayananda Saraswati?—a question that betrays as great a want of familiarity with the social and religious life of India, as if among us any one were to ask who was Dr. Pusey? Dayananda Saraswati was the founder and leader of the Arya Somaj, one of the most influential of the modern sects of India. He was a curious mixture, in some respects not unlike Dr. Pusey. He was a scholar, to begin with, deeply read in the theological literature of his country. Up to a certain point he was a reformer, and was in consequence exposed to much obloquy and persecution during his life, so much so that it is hinted in the papers that his death was due to poison administered by his enemies. He was opposed to many of the abuses that had crept in, as he well knew, during the later period of the religious growth of India, and of which, as is known now, no trace can be found in the ancient sacred

Professor Max Müller.

He opposes modern abuses.

His faith in the Vedas.

Different character of his movement to that of Ram Mohun Roy.

In what the value of the Vedas consist.

books of the Brahmans,—the Vedas. He was opposed to idol-worship, he repudiated caste, and advocated female education and widow marriage. In his public disputations with the most learned Pundits at Benares and elsewhere, he was generally supposed to be victorious, though often the aid of the Police had to be called in to protect him from the blows of his conquered foes. He took his stand on the Vedas. Whatever was not to be found in the Vedas he declared to be false or useless ; whatever was found in the Vedas was to him beyond the reach of controversy. Like all the ancient theologians of India, he looked upon the Vedas as divine revelation. That idea seems to have taken such complete possession of his mind that no argument could ever touch it. It is here where Dayananda Saraswati's movement branched off from that of Ram Mohun Roy. Ram Mohun Roy, also, and his followers held for a time to the revealed character of the Vedas, and in all their early controversies with Christian missionaries they maintained there was no argument in favor of the divine inspiration of the Bible which did not apply with the same, or even greater force to the Vedas. As the Vedas at that time were almost inaccessible it was difficult for the missionaries to attack such a position. But when at a later time, it became known that the text of the Vedas, and even their ancient commentaries, were being studied in Europe, and were at last actually printed in England, the friends of Ram Mohun Roy, honest and fearless as they have always proved themselves to be, sent some young scholars to Benares to study the Vedas and to report on their contents. As soon as their report was received, Debendra Nath Tagore, the head of the Brahmo Somaj, saw at once that, venerable as the Vedas might be as relics of a former age, they contained so much that was childish, erroneous, impossible, as to make their descent from a divine source utterly untenable. Even he could hardly be expected to perceive the real interest of the Vedas, and their perfectly unique character in the literature of the world, as throwing light on a period in the growth of religion of which we find no traces anywhere else. But Dayananda, owing chiefly to his ignorance of English, and in consequence his lack of acquaintance with other sacred books, and his total ignorance of the results obtained by a comparative study of religions, saw no alternative between, either complete surrender of all religion, or an unwavering belief in every word and let-

ter of the Vedas.* To those who know the Vedas, such a position would seem hardly compatible with honesty, but to judge from Dayananda's writings, we cannot say that he was consciously dishonest. The fundamental idea of his religion was revelation. That revelation had come to him in the Vedas. If one chapter, one verse, one word, of the Vedas, had to be surrendered as coming from a human source, the whole edifice of his faith would have crumbled to pieces. He knew the Vedas by heart: his whole mind was saturated with them. He published bulky commentaries on two of them, the Rig-veda and Yajur-veda. One might almost say that he was possessed by the Vedas. He considered the Vedas not only as divinely inspired, or rather expired, but as prehistoric or prehuman. Indian casuists do not understand how Christian divines can be satisfied with maintaining the divine origin of their revelation, because they hold that, though a revelation may be divine in its origin, it is liable to every kind of accident if the recipient is merely human. To obviate this difficulty, they admit a number of intermediate beings, neither quite divine nor quite human, through whom the truth, as breathed forth from God, was safely handed down to human beings. If any historical or geographical names occur in the Vedas, they are all explained away, because, if taken in their natural sense, they would impart to the Vedas an historical or temporal taint. In fact, the very character which we in Europe most appreciate in the Vedas—namely, the historical—would be scouted by the orthodox theologians of India, most of all by Dayananda Saraswati. In his commentary on the Rig-Veda, written in Sanskrit, he has often been very hard on me, and my own interpretation of Vedic hymns, though he had evidently formed his opinion of my treatment of the Veda from secondary sources only. He could not understand why I should care for the Veda at all, if I did not consider it as divinely revealed. While I valued most whatever indicated human sentiment in the Vedic hymns, whatever gave evidence of historical growth, or reflected geographical surroundings, he was bent on hearing in them nothing but the voice of Brahma. To him not only was everything contained in the Vedas perfect truth, but he went a

* This is the mental aspect of the Hindu, who cling to the old superstitions. Many were their faith once to be shaken in the divine inspiration and truth of what they have been accustomed to regard as sacred, would be without religious belief entirely.

Dayananda
Saraswati's
belief that
the Vedas
contain all
science.

His death.

Cremation.

Dayananda
Saraswati's
opinions
compared
with those of
the Bramho
Somaj.

The Brah-
mans, as a
body, fear
the influence
of the West.

step further, and by the most incredible interpretations succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam engines, railways, and steam boats, all were shown to have been known to the poets of the Vedas, for Veda, he argued, means Divine knowledge, and how could anything have been hidden from that? Such views may seem strange to us, though after all, it is not so very long ago that an historical and critical interpretation of the Bible would have roused the same opposition in England as my own free and independent interpretation of the Rig-veda has roused in the breast of Dayananda Saraswati. There is a curious autobiographical sketch of his life, which was published some time ago in an Indian journal. Some doubts, however, have been thrown on the correctness of the English rendering of that paper, and we hope that Dayananda's pupil, Pundit Shyamji Krishnavarma, now a B. A. of Balliol College, will soon give us a more perfect account of that remarkable man. He died at the age of fifty-nine, at Ajmere, on Tuesday, the 30th of October last (1884). There was a large funeral procession, the followers of Dayananda chanting hymns from the Vedas. The body was burnt on a large pile. Two maunds of sandal-wood, eight maunds of common fuel, four maunds of ghee (clarified butter), and two and-a-half seers of camphor, were used for the cremation. Whether Dayananda's sect will last is difficult to say. India is in a process of religious fermentation, and new cells are constantly thrown out, while old ones burst and disappear. For a time this kind of liberal orthodoxy started by Dayananda may last; but the mere contact with Western thought, and more particularly with Western scholarship, will eventually extinguish it. It is different with the Brahmo Somaj, under Debendra Nath Tagore, and Keshub Chunder Sen. They do not fear the West; on the contrary, they welcome it, and though that movement, too, may change its name and character, there is every prospect that it will in the end lead to a complete regeneration in the religious life of India." These remarks of the learned professor, who has a world-wide reputation, have been reproduced in the Native Indian journals, or at all events the English written ones. The Brahmins, as a body, adopt the attitude of Dayananda Saraswati. They prognosticate truly enough the result that would ensue to their doctrines from a liberal interpretation of the Vedas. We have seen in some Hindu journals, articles which bitterly oppose the contact of Hindus, referred to

Authorities.

The new
'Indian Ins-
titute' at Ox-
ford

Its objects

Advantages
to English-
men and to
Indians.

above, with Western thought and Western knowledge, well knowing that such presages the doom of existing Hindu institutions. We believe, however, that the movements which have been set afoot, will not be barren of results. The Boden Professor of Sanskrit at Oxford was in India in the commencement of 1884, and at the Calcutta University he announced his scheme, since carried out, of establishing an Indian Institute at Oxford, the aims and objects of which he thus explained. "We know that botanists called the highest order of plants Dicotyledons, because they have in their early growth two lobes. Now, in the same way the Indian Institute will have two sides; one standing for the East, the other for the West, one representing Oriental, the other Occidental civilization. Or, let me rather say that it will have two wings. The one spreading itself to foster Eastern studies among Europeans, the other extending itself to foster Western studies among Indians. In other words the Indian Institute will be a great literary repository, where the treasures of two civilizations will be stored, and where the wisdom and knowledge received centuries ago from the East will be repaid, I trust, with interest, by the West. And with respect to this point I may state that statute has just been passed at Oxford to enable young Indian students to substitute Sanskrit or Arabic for either Greek or Latin in the University examinations. At the same time, they will have to acquire one classical language of Europe, while English students will be allowed to offer one Indian classical language at the pass examinations in place of either Greek or Latin. And this being the case, who can doubt that the Indian Institute will aid in promoting an interchange of the literary wealth of Asia and Europe? Young Englishmen will there discover that Sanskrit, Arabic, and Persian have many pearls worth diving for, and young Indians will find out that all learning is not confined to Pandits, Sastries, and Moulvis, and that much benefit may be gained by a study of Greek and Latin." Professor Monier Williams, delivered a long address, in the course of which he enumerated many other advantages which must accrue to English and Indian students at the Institute,* not the least of which was a better knowledge of each other, and the promotion of social intercourse between the

Authorities

Professor
Monier Wil-
liams

* The Indian Institute was opened on October the 14th, 1884, in the presence of the Vice Chancellor, the Proctors, and a large audience. The student will derive much profit and information from "Religious Thought and Life in India" by Professor Monier Williams.

Summary of
the views of
an enlighten-
ed Hindu.

Authorities
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The duty of
educated In-
dians.

The people
must help
themselves.

Hindus ac-
cused of
want of vera-
city.

They are
selfish.

two peoples in India. A Hindu gentleman of Madras, at a meeting of the Combaconam Fraternity, held on October 24th, 1885 spoke at some length of India's needs. As what he said represents the views of enlightened Hindus of the present time, we may fitly close this chapter with a summary of Mr. S. Sathianadhan's views. He considered that Indians took too much interest in politics, that the first thing needed for India was "an uplifting of the people to a better social, moral, and if possible, to a purer religious condition." Whatever means had been employed in the cause of progress, they have hitherto only affected the privileged few. Nothing has been done for the mass of the population. "They are what they were hundreds of years ago, still in their ignorance and superstition, wedded to their old ways of living, and their old modes of thought by blindness and ignorance. They have not come within the pale of the higher influences to which the land is subject, they stand outside, and look with amazed indifference at the few who are enjoying the privileges, and live, and increase, and die. The lecturer rightly said that it was the duty of this privileged class to spread the blessings of education which they themselves enjoyed among their ignorant countrymen. It is too much the custom of Indians to look to the Government to supply all their needs. According to them "Government is the fabled Kalpa tree, which ought to supply them with everything, food for their mouths, work for their hands, capital for their enterprises, and education for the masses." There is no universal sympathy in India, and the selfish exclusiveness which prevails is due a great deal to the system of caste. Mr. Sathianadhan considered that educated men should lecture to the people in the vernacular. With regard to the charges made against Hindus of being wanting in moral courage and in truthfulness, Professor Max Müller has so far vindicated them from the latter accusation, as to state that strict honesty, unswearing truth was found in the old village communities. He by no means, however, credits the present Hindus, as a people, with either strict veracity, or moral courage. Another charge brought against Hindus is that of selfishness. The truth of this Mr. Sathianadhan admitted. "The very fact of our being hitherto unmindful of the ignorant masses, our not having any interest in their welfare, our withholding from them the light and culture which we have possessed shows clearly that we are selfish." Again, he adverted to a fact patent enough to all, namely, the want of native enterprise and development of indus-

England an
example of
industry.

tries. "If," said he, "only the same amount of labour, which has been spent on England by the English be spent on our own land it would indeed be a Paradise. We want something of the passion for work—the never-ceasing love of labour, manual and mechanical, which characterize the English.—

Authorities.
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Cause of the
backward
state of trade
in India.

If there is indeed one lesson we have to learn from England it is that of giving greater prominence to manual and mechanical labour." Referring to the excuse so often brought forward by his countrymen for the backward state of trade, namely, want of capital, Mr. Sathianadhan regarded it as a vain one. The backward state of trade in India is due not so much to the want of capital as to the want of co-operation." And, this want of co-operation is easily to be accounted for. It is partly due to the caste system, and to that foolish notion which possesses Indians of means, that commerce and trade are in themselves degrading.

Aims of the
educated
youth of In-
dia.

They think that the end of education is to fit them for lawyers, or members of the medical profession. Then, every educated Indian youth, more or less, conceives the idea that he is a born politician, orator, or poet, or at the very least, a genius in literary composition. So he frets and fumes his little life away—a victim to discontented ambition. In the meantime he employs himself in sending prosy articles to newspapers, and vents his spleen on the Government of the day. This is a very conspicuous phase of modern Hinduism. "The English have found out centuries ago that any country in which manual, mechanical and industrial labour is despised must remain sunk in poverty and wretchedness, until it begins to consider labour honorable and even sacred, and estimates indolence, mendicancy, and shabby gentility at their true value, namely as curses of mankind." We have freely expressed our opinion in the course of this work on many Hindu habits and customs, religious and social, which we cannot but regard as extremely pernicious, and as retarding the moral, intellectual, and material progress of the people. Lest, however, we should be considered prejudiced, and too naturally biassed in favour of Western Institutions, it is only right that Indians should speak for themselves. And, here, we find a Hindu gentleman expressing himself in language representing such ideas as we have conceived of Hindu Institutions, both from personal observation, and from those more experienced and qualified to write on the subject. We give, therefore, the

English
estimate of
labour.

India's social needs.

conclusion of Mr. Sathianadhan's lecture in his own words : " A word about India's social needs. There is very much that is interesting in the social customs and manners of every nation, and it is not difficult to point out the good or evil effects of each on the community, or to conjecture the probable circumstances that gave birth to these time-honoured usages and customs. We, in India, are specially favoured in this respect as the several customs handed down to us from time immemorial have undergone little or no change, and the Hindu of the present day is obliged to keep up all the observances that have accumulated during the past ages. It is not so easy, however, to separate the purely religious duties from the social ones, as they have become so much intermingled with one another, there being a tendency in the Hindu mind to consider everything as sacred. It would be simply a piece of sheer impertinence to characterize all these customs as crude and worthless. Some of them, indeed, afford harmless pleasure and give innocent enjoyment. The Hindus, like other old nations, have many quaint festivals, which evidently seem to have been specially introduced for the purpose of bringing the people together, and thus promoting sociality and sympathy. A careful observer will find much that is graceful and beautiful in many of the Hindu customs, and will be able to trace in them, to a great extent, the inclinations and the particular bent of the Hindu mind. The insight one gains by means of these customs into the tastes and character of the people is not to be overlooked ; for we find that different people adopt different modes of living, different manners and customs. A martial, war-loving people, full of animal spirits and energy, will show this in their rude, rough manners, their restless wandering, and combative lives, whereas an imaginative people with poetry in them will be gentle and even refined in their manners, and their lives will be spent mostly in sedentary occupations. India's best days, alas ! are long past, and what we now see seems to be the last faint refrain of some glorious song, or better still, the soft closing notes of a grand piece of music, whose soul-raising power has ended, and in whose last dying strains you just catch the echoes of its higher chords. Our thoughts, our ideas, our customs and manners have lost the very pith and marrow of their full significance. Most of these institutions have failed to be of any use to people living under new circumstances ; and in many cases we merely grasp the outward form, and strictly adhere, as it

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The present social customs entwined with religion.

Hindu festivals.

Show the character of the people.

The 'old India' extinct.

The former
Institutions
useless.

were, to the 'letter of the law,' entirely ignoring the fact that laws and customs, instituted for the good of the community at a particular age, are not applicable to people living in another age with entirely different surroundings.

Perfect free-
dom under
the present
Government.

Evils of 'In-
fant Mar-
riage,' and
Enforced
Widowhood.'

F e m a l e
Education.

I have no doubt that early betrothals, infant marriages, and zenanas were indispensable in former times, as they afforded a certain protection to young girls. But times are changed, and under a Government where we enjoy perfect freedom, it is needless to keep up such customs, which being out of date are also detrimental to the progress and comfort of our people. Of course, it is needless for me to speak of the evils of Infant Marriage, and Enforced Widowhood. You all know what they are. As for the remedies, I am afraid my views will not in any way recommend themselves to most of you here present. I think that if we look upon the British Government as one friendly to the interests of our country there can be no harm in asking for Government *co-operation*. Well! To this many of our countrymen object; so I won't speak of it at length; but there is another remedy which has already been tried, and that is female education. Female education is spreading slowly and steadily throughout the length and breadth of India, and with respect to female education, I really think we educated classes should do a little more. It is Buckle who says that Europe would never have been civilized if the women had been left in the old degraded condition. Let us bear in mind that unless we try to lift our women to a higher level, India will remain in the same degraded state which she now occupies. Of course, we need not go so far as some of those mad advocates of women's rights in England, whose object it is.

"To lift the woman's fallen divinity
Upon an even pedestal with man."

India's need
of a purer re-
ligion.

But let us at least raise her to a position which she once occupied in the Hindu home. Lastly, gentlemen, India needs a purer religion. It is acknowledged by all that Hinduism as it is, is anything but pure, modern Hinduism is simply the very shadow of the pure simple faith believed in by our Aryan forefathers. A nation's religion is the chief fact with regard to it. Here is a quotation from Carlyle: "Of a man or of a nation we inquire first of all what religion they had? Answering this question is giving us the soul of the history of the man or of the nation. The thoughts they had were the parents of the actions they did; their feelings were parents

of their thoughts : it was the unseen and spiritual in them that determined the outward and the actual ; their religion, as I say, was the great fact about them." Nothing can be truer than this statement of Carlyle,—Know a man's religion, you know everything about him; for it is religion that enters so largely into the every-day life of man. It is religion that inspires his thoughts and directs his actions, and it is religion also that stamps individuals as well as nations with that particular mark by which we distinguish them. Could anything indeed be more important than religion? Excuse me for being bold enough to bring forward my views. I don't stand up to defend any particular form of religion. I believe all nations have gleams of truth revealed to them by God, and our only task is to find them out. And we natives of India, in these days more especially, ought to turn our attention to the subject of religion in these days when so much of foreign influence is brought to bear on us; when new thoughts are stirring within us; when new aspirations are awakened in us. It has been over and over again said that young India is becoming more sceptical. I must admit that there is some foundation for this statement. We have only lately been initiated into the mysteries of Western science and philosophy, and, as is natural to all of us, we make a little too much of the little we possess. Our eyes are opened, and alas! The glare is too much for us. But time will reconcile us even to this fierce light, and we shall be sober soon; and then there won't be so much talk about scepticism and infidelity. Already the reaction is taking place, the very fact of so many of our educated men directing their attention to religious movements, as those of Brahmanism, and Theosophy, clearly shows that there is a good deal of religious activity. But never, never let it be said that English education and Western culture has stripped us of our essential natural character—the faith in, and reliance on, an all-pervading power—that eternal Benevolence which,

Authorities.

Unseen it helpeth ye with faithful hands,
Unheard, it speaketh stronger than the strong."

Conclusion.

The reader will now be able to form some idea of the thoughts which are swaying men's minds in India—that is the minds of the cultured. It is not in one, or two generations that a mighty change can take place, of anything like a universal character, in a country like India. Many, indeed, are already affected by the influence of the clearer light which

is shining upon them. They no longer grope in darkness ; but the mass of the Hindu people is still untouched by its rays. And the orthodox Brahmans continue to interpose between the light of knowledge and the people.

Authorities.
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The following, which appeared in a supplement to the "Madras Hindu," November 28, 1885, will be interesting to the reader :—

To the Editor,

Sir,—kindly publish the enclosed draft rules in your journal for public criticism.

Yours,

'R. RAGOONATH RAO.'

"Draft Rules of the Association for the promotion of the Aryan Vedic Religion, together with an explanation of its objects and principles.

AXIOMS.

1.—According to the Vedic Religion there is one God who 'is indeed one and has no second.' 'There is none but the Supreme Being possessed of universal knowledge.' 'He is beyond the limit of description.' 'He is omnipresent, being before all.' 'His existence has no cause.' 'God is all-powerful.' 'It is by His supremacy that He is in possession of all powers,' viz., what may be impossible for us is not impossible for God, who is the Almighty, and the sole regulator of the Universe. "The Supreme Being has by His sole intention created the universe." "The one unknown, True Being, is the Creator, Preserver, and Destroyer of the Universe." "The Supreme Being is not comprehensible by vision, or by any other organs of the sense." "He sees everything though never seen, hears everything, though, never directly heard of." He is "not to be compassed by description beyond the limits of the explanation of the Veda, or of human conception." "He from whom the Universal word proceeds, who is the Lord of the Universe, and whose work is the Universe, is the Supreme Being." "By the Supreme Being the void space is created." Nature, being insensible, is unable to create the world. Atoms are not the creators of the world. The soul is not the creator of the world ; it "being joined to the resplendent Being enjoys by itself." "God, and it enter the small void space of the heart, and God resides in the soul as its Ruler."

2. All other things are inferior to Him, and none is equal, or superior to Him. The Veda allegorically represents God in the figure of the Universe. Neither any of the celestial beings called Devatas, nor any existing creature is the Lord of the Universe.

3. All shall worship God alone, for, "that none but the Supreme Being is to be worshipped, nothing excepting Him should be adored by a wise man ;" and "he who worships anything excepting God, is considered as a domestic beast of that thing." All beings, whether celestial, or terrestrial, worship God as their deity.

4. God we should approach; of Him we should hear; of Him we should think; and to Him we should try to approximate, by constant practice and devotion. We should adore God till we approach Him, and even then not forsake His adoration.

God is adored by exercising a command over our passions, and by performing good acts, and by not indulging our evil propensities, endeavouring to have entire control over them. Reliance on, and self-resignation to God, with contempt to worldly considerations, are included in good acts.

5. All the desired consequences proceed from God, whether prosperity, happiness, or the final beatitude.

"The souls of the deceased forefathers of him who adores God, enjoy freedom from his mere wish."

"All the celestial Devatas, or superior beings, worship him who applies his mind to the Supreme Being."

6. That God shall be so worshipped is prescribed in the Shastras. They are :—

- 1.—The Vedas.
- 2.—The Sutras.
- 3.—The Smritis.
- 4.—The Itihasas.
- 5.—The Puranas.
- 6.—The Works of the founders of several sects.
- 7.—The works of text-writers and commentators.
8. One's own satisfied consciousness. The preceding of these is of greater authority than the succeeding.

7. These declare that virtue consists of—

- 1.—Devotion to God and knowledge of his fatherhood,

2.—Loyalty to the Sovereign, and,

3.—Brother-hood of His creatures.

It consists of practising : (1) Truth ; (2) Charity ; (3) Clemency ; (4) Equanimity ; (5) Search after truth ; (6) Tenderness ; (7) Harmlessness ; (8) Possessing a large heart, and, (9) Returning good for evil.

4.—Indifference to sensual pleasures.

5.—Eating, drinking, &c., such articles, and in such quantities, as will purify the blood, strengthen the seed, and be agreeable in taste.

8. Vice, according to the Shasters, consists of :—

1.—Devotion to mammon.

2.—Disloyalty to the Sovereign.

3.—Practising falsehood.

4.—Ditto Selfishness.

5.—Ditto Cruelty.

6.—Possessing hard heartedness.

7.—Ditto harmfulness.

8.—Ditto Egotism.

9.—Ditto Sensuality.

10.—Eating, drinking, &c., such things and in such quantities as will corrupt blood, weaken the seed, create disturbance in the intellect.

11.—Belief in the non-existence of God.

9. Anything encouraging virtue and deprecating vice, as defined above is Shaster.

10. To practise any harmless ceremonial followed by one's fellows, not as a means to attain final beatitude, but as courtesy to his friends and relatives, is not a vice. It should not, however, be attended with any act which your conscience condemns ; it should not inflict the smallest harm on any fellow-man or creature, and it should not be opposed to what has been laid down as a virtue.

11. To speak lightly of the conscientious doings on any one, deride things held in reverence, respect or esteem of anybody, is a vice.

12. His highest reproof should not go beyond pitying, and the highest abuse shall be that he is an erring brother.

13. The Shastras prescribe the following among other precepts :—

1.—Rise between 3 and 5 A. M.

- 2.—Walk till you begin to perspire.
- 3.—Bath in cold or warm water as may suit your health.
- 4.—Dress your body in clean clothes.
- 5.—Solemnly contemplate God.
- 6.—After sunrise read sacred literature.
- 7.—Attend to your worldly affairs.
- 8.—Between 10 and 12 A. M. give food to guests.
- 9.—Then eat your meal with relatives.
- 10.—Attend to your worldly affairs.
- 11.—Refresh yourself, if necessary.
- 12.—Contemplate God at dusk.
- 13.—Have recreation.
- 14.—Read sacred or scientific literature.
- 15.—Take your meals, if required.
- 16.—Go to rest at or after 9 P. M.

14. There are incarnations of God. Men may worship God through their worship, according to the faith of each individual. The mode of worship is the same as that mentioned above. One who worships God through an incarnation may read the history of His life, pray to him in a congregation, sing his praise, but shall exercise perfect tolerance to all faiths other than his own, so much so that he may compromise outwardly his own faith, in order to avoid giving offence to any.

OBJECTS OF THE ASSOCIATION.

The objects of the Association are :—

1. To form, enjoy, and maintain a brotherhood of all persons professing Hindu Religion.
2. To promote the study and knowledge of Vedic and Shastric literature and religion.
3. To inculcate and practise toleration to all other religions.
4. To worship God, to be loyal to the Sovereign, and to love Bharata Varsha.

RULES.

- 1.—Candidates for admission into the Association shall be recommended by two members.
- 2.—An entrance fee of two annas shall be paid in addition to the monthly subscription of not less than one anna.

- 3.—Candidates shall apply in writing to the Secretary for admission.
- 4.—They shall be admitted into the Society if a majority of members present at a monthly meeting of the Association should decide to admit them.
- 5.—There shall be a place where all the members of the Association may meet, once a week, though the place should be open for any member at any time between 5 A. M. to 9 P. M. every day.
- 6.—When they meet at the hour previously fixed, they shall appoint one among them as the Subhasud, or chairman, and pay, then, the highest obedience to his directions.
- 7.—They may ask, or may previously arrange with, any one of their fellows to give them the benefit of his studies of the Shaster, or of his experience of the world with a view to improve their morals and their knowledge of the Providence of God, as seen in his creation, &c.
- 8.—After listening carefully to his statements, if any of his hearers entertain different views and opinions he may respectfully give notice that, with the permission of the members present, he would place his views and opinions before his brethren of the Association, at another time, if possible, fixing the date of his so doing.
9. The proceedings of such meetings may commence with a statement that we shall enquire after Brahma or (here is a phrase in the Vernacular) and they may end with the following prayer :—

“ May the Almighty, All’s Friend, All’s Father, protect Bharata Varsha ; May He preserve the knowledge of the Aryas ; May He bless the British Nation ; May their prosperity increase, May our Empress, the Queen, live long with health and happiness with her friend (the Maharajah of Mysore),* with her children. Feudatories, Ministers, Viceroy ;” Is the prayer of the

* This phrase shall be modified according to the Native State in which the prayer may be read or sung.

people of India. May the Sovereign of the Universe grant these prayers. Amen.

- 10.—Each member shall pay in addition to the payment of a monthly subscription a donation of not less than one anna.
- 11.—A library of religious works shall be formed, and it shall be open for any member to use this Library at any time fixed by the Association, for reading the books there, and taking notes at the Library room.
- 12.—None shall remove any work from the Library-room.
- 13.—Constant applications shall be made to the Maharajahs, Rajahs, Zemindars, wealthy persons, Muttadhipathies, for the grant of books for this Library."

"R. RAGOONATH ROW."

INTRODUCTORY. CHAPTER. XV.

Buddhism,

Its Rise.

Authorities.

WE have now given the reader a short account of Ancient and Modern Hinduism. In the last chapter we referred incidentally to a movement which has made considerable progress of late in India, namely, Theosophy. As this recent emanation from the religion of India is more closely associated with Buddhism, it will be as well, before we consider it, to devote a few pages to a faith more widely received in the world than any other. We will preface the account of the Buddhist religion with the following remarks by a Hindu writer whom we have frequently quoted.* He thus describes the circumstances which gave rise to Buddhism. "In former times the Vedas were the only source of knowledge and truth to the Hindus. No one then ventured to carry on any controversy, or hold or spread any doctrine unwarranted by them, it being universally assumed that all doctrines must be based on, and all controversies must end in, what was taught by the Vedas. It was considered the height of Atheism to speak one word against them. Thus it was that the supreme and unerring authority of the Vedas having been established, all theological controversy was at once nipped in the bud. On the other hand, the study of the Vedas became gradually extinct; the understanding and explaining of their meanings became a hard task; the aims and objects of the *Yajnas*, enjoined in them, were lost, and all religious works came to be encrusted with external ceremonies. In every country where religion becomes so dead and lifeless, religious changes begin to creep in. So did it fare with the Indian society. First of all Sakya, the founder of Buddhism, a man of uncommon wisdom and courage, opposed the Vedas, exposed the futility and unreasonableness of such of their doctrines as the killing of animals, and proved them to be of human origin. Men were surprised at the first starting of these novel theories of Sakya. They had long ago relinquished the use of reason under the despotic Government of the Vedas; but now again they entered the field of religious investigation, laid open by Sakya with renewed earnestness. But Sakya was not the first who opposed the selfish priesthood. Several centuries before him, Visvamisra of the royal caste refused to submit to the hierarchical pretensions of

* "The Indo-Aryans," by Ramachandra Ghosha, F. R. S. L. &c., pp. 162, 163, 164.

The Brah-
mans perse-
cute the Bud-
dhists.

The Budd-
hists driven
out of India.

Vedism and
Buddhism.

Buddhism
originated in
India.

the Brahmins, and succeeded in obtaining the privileges for which he determinately fought. King Janaka of Videha followed him in the same track. The spread of Buddhism was simply owing to the fact that it aimed at social reforms, and more so to its pure and simple morality rather than to the strength of its doctrinal points. The doctrines of such a man as Sakya naturally began to spread with the rapidity of fire borne by driving winds, and India became a spacious field for the waging of religious wars. Thus, within a short period, the Buddhists waxed very strong in this country; in the reign of Asoka, King of Magadha, the greater portion of it was converted to the religion of Sakya. The Brahmins again roused themselves and determined upon putting down the victorious heretics. With this view they went into every part of the country, stirred up the dormant spirit of the Hindu Kings, and fell to religious debates with the Buddhists. In this momentous religious warfare, Sankara Acharya, who flourished in the 8th or 9th century, played a most conspicuous and glorious part. He as a hermit visited alone every part of India, defeated the Buddhists, one and all, with the sharp-edged acuteness of his intellect, his extraordinary wisdom and knowledge of the Vedas, and finally carried the palm of universal conquest. Thus, being borne down in debate by the Brahmins, and persecuted by Kings, the Buddhists left India to spread their religion in other countries. But though the Buddhists were themselves expelled from the country, their doctrines did not all follow them out of it; on the contrary, these doctrines began, day by day, to strike deep root. And the doctrines of Sakya were a refuge even for Brahmins, who were unable to master the extreme difficulties of their own complicated system. The transcendental doctrine of Nirvana or total annihilation, which Sakya had proclaimed, was carefully picked up and nursed by the Hindu philosopher." The same author says: "The religion of the Vedas is an absurd system; Buddhism is equally absurd, but more philosophic. Buddhism was a revolt against the oppressive domination of the Brahmanic hierarchy. The devotion of the Buddhist ascetic was more disinterested. The Brahman idea of perfection was of an egotistical character. The meek spirit of Buddhism contrasts strongly with the haughtiness and arrogance of Brahmanism." We will now lay before the reader such particulars as we have been able to collect regarding the founder of Buddhism, and the peculiar tenets of that religion. "All the nations professing the religion of Buddha concur in referring

Elphinstone's
Hist. of India,
Book II.,
Chapter IV.

The Founder.

Different
chronologies
of Budd-
hism.

Authorities,
—

its origin to India. * They unite in representing the founder to have been Sakya Muni or Gotama, a native of Capila, north of Gorakpur. By one account he was a Oshetrya, and by others the son of a king. Even the Hindus confirm this account making him a Oshetrya, and son to a king of the solar race. They are not so well agreed about the date of his appearance. The Indians and the people of Ava, Siam, and Ceylon fix it near the middle of the 6th century before Christ,† an epoch which is borne out by various particulars in the list of kings of Magada. The Cashmirians on the other hand place Sakya 1332 years before Christ; the Chinese, Mongols, and Japanese about 1000; and of thirteen Siberian authors referred to in the same *Oriental Magazine*, four give an average of 2959; and nine of 835; ‡ while the great religious work of Tibet by asserting that the General Council held by Asoca was 110 years after Buddha's death,§ brings down that event to less than 400 years before Christ, as Asoca will be shown on incontestable evidence to have lived less than 300 years before our era. One Chinese author also differs from the rest, fixing 688 years before Christ, and the Chinese and Japanese tables, which make the period of Sakya's eminence 999 years before Christ, say that it occurred during the reign of Ajata Satru, whose place in the list of Magada kings shows him to have lived in the 6th century before Christ." The author from whom we have extracted the above arrives at the conclusion that the death of Buddha occurred about 550 B. C. In reference to the origin of the Baudhas, he says : " The Indian origin of the Baudhas would appear independently of direct evidence from the facts that their theology, mythology,

* For the Chinese, see De Guigne's *Mémoires de l'Académie des Inscriptions*, vol. XL, p. 187, &c.; Abel Remusat, *Journal des Savans* for November, 1831, and the Summary in the *Nouveau Journal Asiatique*, vol. vii, p. 239, 240; and likewise the Essay in the next month, p. 241. For the Mongol see M. Klaproth. *Nouveau Journal Asiatique*, vol. vii, especially p. 182 and the following pages. For Ceylon, see Turnour's *Mahawanso*, with which the scriptive of Ava and Siam are identical (Introduction, p. xxx). For Tibet, see M. Csoma de Koros, *Journal of the Asiatic Society of Calcutta*, vol. 1, p. i.

† See Turnour's *Mahawanso*; Chronological Table from Crawford's *Embassy to Ava* (given in Prinsep's *Useful Tables*, p. 132); see also *Useful Tables*, pp 77, 78.

‡ See their various dates in *Oriental Magazine*, vol. IV., 106, 107; and Wilson's *Asiatic Researches*, vol. XV., p. 92.

§ *Journal of the Asiatic Society of Calcutta*, vol. I., p. 6.

The above authorities are referred to by E'phinstone in his account of Buddha, and we have quoted them as useful to the student who wishes to study the whole subject of Buddhism.

philosophy, geography, chronology, &c., are almost entirely of the Hindu family, and all the terms used in those sciences are Sanscrit. Even Buddha (intelligence) and Adi Buddha, (supreme intelligence) are well-known Sanscrit words."

Authorities.
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Spread of
Buddhism in
India.

Parts where
it is the ac-
cepted faith.

Buddhism rapidly spread in India, and about the middle of the 3rd century before Christ in the reign of Asoca, the religion was triumphant in Hindustan. Towards the end of the same century it was carried into Ceylon, where it is the established religion at the present day. It is also accepted in some of the mountainous countries to the north-east of the provinces of the Ganges.

Buddhism is the prevalent faith in Burma, Tibet, Siam, and in all the countries between India and China. It is very general in the latter country, and extends over a great part of Chinese and Russian Tartary, so that it has been said, with apparent truth, to be professed by a greater portion of the human race than any other religion. We have referred to the opposition made to the doctrine of Buddhism by Sankara Acharya, in the 8th or 9th century. It is claimed, as a matter of course, for this man, by the Brahmans, that he triumphantly refuted the new religion. The fact was that the Hindu priests fought for self-preservation. They saw clearly enough in the spread of Buddhism the extinction of Brahmanism, and the complete subversion of their own authority over the people. The Brahman appealed to the superstitions of the latter, and effectually excited their followers against the Buddhists, who were subjected to every species of persecution till they were driven almost entirely out of India. It is probable that even before the time of Sankara Acharya, the followers of Buddha were chased from the Dekkan by Camarilla, "but they appear to have possessed sovereignty in Hindustan in the 8th century, and even to have been the prevailing sect at Benares as late as the 11th century, and in the north of Guzerat as late as the 12th century of our era." The following is partly taken from an interesting account of Buddha from the pen of an accomplished writer; * "About 620 B. C. there lived at the city of Kapila-vastan, in Nepaul, a princess of astonishing beauty. They called her Maya, or the Illusion, because, say the ancient records, her body was of such unreal loveliness as to be more like

Buddhist
period in In-
dia.

Elphinstone.

Sketch of
the history of
the founder
of Buddhism.

* "The Religions of the World," by the Rev. H.R. Haweis, M.A.

a dream or a vision. Her virtues and acquirements were equal to her graces. She was the daughter of a neighbouring King named Soupra-Boudda, and she lived and died at Nepaul, the cherished wife of a still more celebrated King, Koudhodana. He belonged to the great family of the Oakyas, a branch of the Gotama warrior clan. Maya died seven days after giving birth to a son." It was this son, known in after years as the Bhuddha, or the 'Enlightened One,' who became the founder of Buddhism. "He also bore another name prophetic of his great mission, Siddartha, or 'he whose objects have been attained,' and when, breaking with the royal family, he became a wandering missionary, he was called Oakya-Mouni, (monos, or the monk, the solitary)." The young prince did not care for the life of the Court. Its ceremonies and pleasures were alike distasteful to his studious mind. He walked and meditated alone in the woods, as Shakespeare meditated on the human passions, he so well portrayed, by the banks of the Avon. As heir to the royalty of Nepaul, Sakya was urged to marry, but the prince showed little inclination. "He listened discreetly enough, and merely asked seven days to consider. At the end of that time he consented to marry 'provided,' said he, 'that the girl you offer me is not vulgar or immodest, I care not to what caste she belongs; so only she be endowed with good qualities.' He, at length, meets with a lady name Gopa, who answers, in mind and body, to his ideal of a wife. She belonged to the Oakya family. Before giving their consent to the marriage the parents of Gopa insisted that Prince Siddartha should first show himself worthy of his bride, and numerous were the tests to which he was subjected. "Needless to say that the royal suitor in a fair field overcame all his rivals in swimming, fighting, jumping and running, besides excelling all his judges, the professors and pandits of the Court, in wisdom, repartee, reading, writing, and arithmetic." The lovers were married, and Gopa proved a woman of no ordinary character. "She refused, contrary to all precedent, to wear a veil, 'sitting, or walking,' she said, 'respectable people are always good to look upon.' Women who rule their thoughts, or tame their senses, are content with their own husbands, and never think of other men; why may they not walk about unveiled like the sun or the moon? The Gods (Rishi) know the thoughts of my heart, my manner of life, my modesty; why should I cover my face?" Marriage did not stay the thoughts that were teeming in Siddartha's brain. He looked around on the

Authorities.
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world, and he was not satisfied with what he saw. The faith of the Brahmanical religion was not fruitful of good works. "What," he mused, "had the Brahman's done with their prayers and sacrifices? They had enriched themselves, but the people were more wretched than ever." He began to devise a reformation in religion, to raise the minds of the people to the contemplation of higher incentives to human action, a more trustworthy guide to happiness, here and hereafter, than was to be found in the degrading teaching of the Brahman. Full of such thoughts, Siddartha conceived himself to be the inspired saviour of mankind, and the founder of a new religion in which all might equally attain to the perfection of future bliss. "The people soon came to look upon Siddartha as 'the last incarnation of a long line of Buddhas,' manifestations of God, under the limitations of humanity—the stainless one was about to reveal himself afresh to a sin-stained world. He who was the 'essence of wisdom and truth,' the 'healer of pain and disease,' who 'delighted in the happiness of His creatures,' the form of all things, yet formless, the way and the life—now again took form and became incarnate, at once human and divine, to be adored, by and by, by countless millions of the human race as the last and best-beloved manifestation of Deity, the Light unapproachable." Siddartha practised for some years the greatest austerities; but at the age of thirty-five he suddenly declared against 'asceticism.' "Freedom of soul," said he, "does not, after all, lie that way," and to the astonishment of his disciples he began to eat and drink freely. Still Siddartha, in seeking the perfect way, the Supreme Good, did not abandon his severe discipline. He merely ceased to follow it as an *end*, and began to use it only as a *means* to control the senses, to stimulate thought, to purify desire. He aimed at the plain living, the high thinking—minimizing the necessities, and abolishing the luxuries of life. He was in the habit of sitting cross-legged in meditation. "Let my body dry up, he said," "my bones dissolve if I cease from this meditation before I have attained the Divine intuition." In the image of Buddha he is represented in this attitude. The results of Buddha's meditations are embodied in the doctrines of a religion which has so powerfully appealed to the minds of millions. The essence of it is charity, and as such completely opposed to the arbitrary distinctions in humanity upheld by the Brahman. "Jesus Christ, alone excepted, there is no more pure, no more touching figure in all history (than that of Buddha). His

Authorities.

Barthelemy
Saint-
Hilaire.

life is without a blot, his heroism equals his convictions, he is the example of the virtue he preaches. His self-sacrifice, charity, and indescribable sweetness never fail him. At twenty-nine he leaves his father's palace out of love for the people, to become a lonely wanderer and preacher of righteousness ; he studies and meditates for six years, and then for more than half a century preaches his faith and spreads the truth by the weapons of persuasion alone. He dies in the arms of adoring disciples with the serenity of a sage who has lived only for the good, and feels persuaded that he knows the truth."

Authorities.

**Death of
Buddha.**

At the age of eighty-four Buddha crossed the Ganges, and "as he neared a forest towards sunset his strength failed him. The weeping disciples laid him beneath a tree, and there the beloved master passed quietly away, his soul sinking into the Nirvana, the eternal rest—for which his whole career had been as one life-long sigh." "The names given to Buddha

Haweis.

**Names given to
Buddha.**

in the native books are as follows : 'Supreme,' 'Incomparable,' 'Vanquisher of the five deadly sins (killing, lying, adultery, theft, drunkenness),' 'Teacher of the three worlds (of gods, men, and devils),' 'the Sanctified,' 'the Omniscient,' 'Immaculate,' 'World Compassionating Divine Teacher,' 'Benefactor of the World,' 'Saviour,' 'Dispeller of the Darkness of Sin,' 'Comforter of the World,' 'Lord of Lanka (Ceylon),' 'Ruler of the World,' 'Ruler of Men,' 'Incomprehensible,' 'Divine Teacher,' 'Lord of the Divine Sages,' 'Deity of Felicitous Advent.'

Stocqueler.

**Buddhist
Doctrines.**

The doctrines of the Buddhists are briefly these : they do not believe in one supreme self-existent God. Matter, in some form or other, is eternal. The present state of things has arisen out of a former, and that from one previous to it, and so on. Every living being or thing, gods, men, devils, beast, reptiles, vegetables, are in their present state of enjoyment or suffering from the meritorious or demeritorious actions of a former state of existence. The good or the evil done by living beings in their present birth or state of existence will be rewarded or punished in a future state. The souls, or living principle of the good, on their departure from the present body, enter into other bodies, whose state will be superior to the present ; and the souls of the bad, on their departure out of the present body, will enter into others more degraded than those they now inhabit. Every evil suffered in the present life is in consequence of some bad actions done in a former ; and every good enjoyed is in consequence of

**Transmigra-
tion of souls.**

Annihilation.

Charity inculcated.

some good actions in a former. But neither the good nor the evil will be eternal, for the souls continue to transmigrate till purged of every particle of evil ; when they are admitted to the supreme blessedness of *annihilation*, in which state Buddha is at present. *Eternal* suffering, or *eternal* happiness, forms no part of their belief. There is no superior to whom they are accountable, to inflict punishment or to bestow good ; but happiness *necessarily* follows a course of good actions, and misery a course of evil actions : hence, there is no forgiveness of sins. Alms-giving seems to be omnipotent. It opens the door of all future good, and to Nirvana. "The sound of charitable deeds is heard through the three worlds."

Professor
Monier Wil-
liams.Buddhist
mode of pray-
ing.The figure
of the lotus.

The majority of European writers who have treated on the subject of Buddhism concur in condemning it as atheistic, and that *Nirvana* is annihilation. The Boden Professor of Sanskrit, Professor Monier Williams, in giving his second public lecture on India before the University of Oxford, made the following remarks on Buddhism: "He had visited Buddha Gaya. Here 500 years before our era, the young Prince Guatama had become the Buddha after six years of fasting and meditation under a sacred fig-tree. The descendant of this tree had been preserved for centuries, but Burmese pilgrims have killed it, out of excessive devotion, by watering it with *Eau de Cologne*. The pilgrims brought strange offerings to the shrine. He, the Professor, saw them deposit flowers, rice, boxes of sardines, biscuits, bottles of scent, and packets of gold-leaf before the image. With the latter they spent hours in gilding the idol. The old pyramidal temple has disappeared, General Cunningham and Mr. Beglar having encased it in a huge pagoda-like structure, painted yellow. They deserved great credit for the wonderful excavations they had made. The excavated quadrangle round the temple was now one of the wonders of India. Myriads of stone stupas, showing the Buddha in about nine attitudes, had been unearthed. He had visited the Buddhist monastery and village near Darjiling. There he had seen prayer-cylinders, and prayer-wheels revolving, and prayer-flags flying. The Tibetan prayer—'reverence to the jewel in the lotus,' no one could explain to him. It was probably a confession of man's subjection to the creative force inherent in the universe. A true Buddhist was a materialist and also an evolutionist. But acts alone determined the course of vital development through a continuous chain of transmigration. Good, or bad

acts, good or bad words, good or bad thoughts, shaped men's future through countless good or bad forms of men, animals, and plants. The only safe course was to sit still, do nothing, say nothing, and think of nothing. He protested against the optimistic views of Buddhism now too prevalent." According to the above account of Buddhism, whatever good there might be, in it, would appear to be almost entirely of a negative kind. But, surely, in the principles which Buddhism inculcates we may find something deserving higher praise than this. Another learned Professor of Sanskrit, from whose works we have also quoted in the foregoing pages, speaking of Buddhism, and tracing its development in India, thus remarks: It seems to me, after a study of the Vedas, that Buddhism is really the natural development of the Indian mind in all its aspects—religious, political, and social. It is of this last side I am to speak. Buddhism is here the full bloom, while the Vedas were the bud. We wonder what room there can be for charity in so bountiful a land as India where man is so easily satisfied.* The woods, rivers, and plains bring forth abundantly. Even now a man lives on one shilling a week, a woman on even less, and a married couple on £5 a year, yet in Buddha's time men came and begged for a few rags or a handful of rice. The Hindus have always complained of being poor. Contrast the modern English beggar and the ancient Buddhist. Now, we punish the beggar by law; then, the man who did not give was considered impious and a heretic, and the beggar was regularly protected and honored. Look at Brahmanism and its ideal life. True, we only see the ideal, but a man's ideals often give a truer self than his miserable failures. There were four stages in the life of an orthodox Hindu—(1.) The youth at the age of eight years was apprenticed to a master sage, and learned studiously the Vedas. Every day he begged bread for himself and his teacher. This was less charity than an educational rate on the whole community. (2.) At the age of twenty he was to marry and found a family, to perform sacrifices, give alms and show hospitality. (3.) When he got grey and his sons grew up, he was to retire into the forest to mortify the flesh, to give up all sacrifices, to live as an ascetic, entitled, if need be,

Authorities.

Professor
Max Müller.

Another account of Buddhism.

Stages in the life of the Orthodox Hindu.

* The Professor was not thinking at the time of the frequent famines which have proved such a scourge to India. It is true that to that country more perhaps than to any other lines of Goldsmith are applicable—"Man wants but *little* here below. Nor wants that *little* long." Still man does want that *little* which he cannot always, and especially in India, obtain.

Brahmanism
a selfish doc-
trine.

The contrast
in Buddhism.

The Bud-
dhist 'church.'

The six
'virtues' of
Buddhism.

to receive alms, but commanded also to show hospital-
ity, and to meditate on the mysteries of the world.
(4.) He was to become a Bhikshu or beggar, a homeless
hermit, with his head shaven, and dependent upon
charity for his very life, regarding God as his own
highest life. This is the ideal life in Vedic times. The
first and second periods of life are entirely priestly,
but at last all ceremonies and books are regarded as
vain; polytheism is given up; the devotee believes in
one God, and then finds that one God to be Brahman,
or his own highest self. All Buddhism came from
this. Young and old began to ask why all this pre-
liminary preparation was necessary; why not proceed
at once to the third and fourth stages? And
at last the Brahmanic dikes gave way before the
flood of Buddhism, sacrifices were forbidden,
The Vedas were to be treated as ordinary books,
futile penances were abolished. "If the solitary life
is better, why not be at once homeless," it was asked,
and so Buddha named his disciples the 'homeless.'
The Buddhist church was founded. The new society
was a refuge for the poor, the destitute, and the weary.
No one outside it was upbraided, if only he gave
alms. Within it no one owned any personal property.
* Such was the misery of this country, seemingly an
earthly Paradise, that many thronged to get in.
Once admitted (and there were many restrictions)
the neophyte is shaved, wears a yellow cloak, and is
supported on alms. Some gave rice, some gave
lands; and so the communities became rich. This was
Buddha's solution of the question of poverty. His
attempt to found a new state of society deserves our
whole attention. The regulations of the brotherhood
will be found translated in "The Sacred Books of
the East," Clarendon Press, Oxford, Vols. XIII, XVI,
and XX. Buddhism and charity are synonymous.
The brothers lived on the alms of the lay supporters.
Charity is the very soul of Buddhism. Charity,
courtesy, and unselfishness are to the world what the
lynch-pin is to the rolling chariot say the Pitakas.
The six virtues or Paramitas are charity, morality,
earnestness, concentration, wisdom, and prudence.
Charity is thus placed above all the virtues. Though
in the Buddhist conception, charity may not have had
the large and beautiful signification applied to
it by St. Paul (Epistle to the Corinthians, Chapter
XIII), yet we find in the above exposition of the
principles which guided the Buddhist Society some
approach to the Christian virtue.

* The reader will no doubt be reminded of the social re-
gulation of the primitive Christians in the apostolic age.

'Atheism in
Buddhism,'
considered.

Nirvana.

The two
kinds of Bud-
dhism.

Buddhism
not a gospel
of despair.

In other respects, too, Buddhism bears a resemblance to Christianity. The reproach of Atheism, brought against Buddhism, is perhaps not altogether warranted.* We have already given the meaning of Nirvana, which signifies literally a 'blowing out,' and certainly conveys the idea of extinction. It is, however, probable that this word is not used in the original Buddhist doctrine to signify complete annihilation. "That *Nirvana*, or state of annihilation for which the Buddhist longs, is to him annihilation only so far as it is opposed to the present existence. It is non-existence,† in the sense that it is only real existence. The Buddhist renounces the life of sense, passion, and consciousness for that of pure bliss, where he becomes Buddha, and lives the life of intelligence. He receives Buddha-hood, or, as it is otherwise expressed, he becomes one with Adi-Buddha—that is Intelligence freed from all limits—the human intellect in its infinity. All Buddhas are in reality but one,

Authorities.

'Essay on
Pantheism'
by the Rev.
John Hunt.

* There are two kinds of Buddhists, those of Ava and Ceylon, and the Buddhists of Nepal. The latter only are considered Theists: their God is Adi-Buddha. Their worship approaches nearer to Brahmanism. They have also Trinity of persons in the Divine Nature: Buddha, pure light, or intelligence; Dharma, matter; and Sanga, the mediating influence between Buddha and Dharma. The Jains are also reckoned a sect of Brahmanical Buddhists. Though most writers on Buddhism have peremptorily affirmed that it is a system of Atheism, it is probable that a better acquaintance with Buddhism will show their mistake. Sakya Muni renounced the externals of Brahmanism, but he did not renounce its spirit; and it is generally admitted that the later Buddhists admitted a supreme Deity. "The educated Lamas say that Buddha is the independent Being, the principle and end of all things. The earth, the stars, the moon—all that exists is a partial and temporary manifestation of Buddha. All has been created by Buddha in this sense, that all comes from him, as light from the sun"—Huc and Guet's *Travels in Tartary*.

Note. P. 27 of 'An Essay on Pantheism' by the Rev. John Hunt.

† "Buddhism, in spite of its apparent hopelessness, is by no means a gospel of despair. Its general teaching is universally practical. Those who have become Buddhas and are themselves freed from existence, are labouring to free others, which shows that their *Nirvana* is not *annihilation*, as we understand that word; and though little or no worship is directed to the Supreme God, those men who have reached Buddha-hood are objects of worship. Of all Heathen religions the moral precepts of Buddhism come nearest to Christianity. Some of these concerning riches, and the difficulty of the rich entering Nirvana are almost in the words of Christ. The following precepts have something of Christianity in them: 'To honour father and mother is better than to serve the gods of heaven and earth'; 'Brahm is with that family in which father and mother will be perfectly honoured by their sons.' 'To wait a moment silently with one's self is better than to bring offerings every year for hundreds of months.' (Ibid. P. 27.)

Meaning of
the word
'Buddha.'

and the great object of the Buddhists' austerities is to lose himself in this one Buddha; the very meaning of the word is intelligence. It is the soul of the universe, the one only substance beside which all else is phenomena. We have here a repetition of thoughts pre-eminently Brahmanical, but under new forms and with new names." In order to enable the reader to form a judgment with regard to the nature and aims of Buddhism we are anxious to bring before him as many opinions and criticisms as we can conveniently collect within the limits of this work. The history of Buddha has been written from different and opposite points of view. The foregoing pages have already shown that authorities differ both as regard the Theistical character of the doctrines of the Reformer, and in reference to his conception of Nirvana. We shall, therefore, here quote *in extenso* an article, entitled "Another view of Buddhist Theology," and which treats on a recent publication * to which we must refer the reader. "The *Popular Life of Buddha*" is written, as its title-page tells us, to upset the theories of the Hibbert Lectures, which were delivered by Dr. Rhys Davids. It is somewhat new, but none the less interesting to find two men of ability entering hotly into religious controversy on a heathen system of worship. We confess that hitherto we have been taught to believe that Buddha was an agnostic Moralist, who taught annihilation and the non-existence of a God. This opinion is supported by Dr. Rhys Davids, who goes so far as to say that Buddha preached flat Atheism and the doctrine that man has no soul. Against this theory of Buddha's opinions, Mr. Lillie warmly protests. He contends that the atheistic and soulless Buddhism was drawn from the Great Vehicle, which was a spurious system introduced into Ceylon about the time of the Christian era, whereas the "Little Vehicle," compiled by King Asoka,† contained the motto, "confess and

Authorities.
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Extract from
"The Indian
Mirror," June
22nd, 1884.

Mr. A. Lillie's view of Buddhism.

He denies that Buddhism teaches Atheism.

Professor Max Müller on Buddhism

* *Popular Life of Buddha, containing an answer to the Hibbert Lectures of 1881.* By A. Lillie. London. Kegan, Paul, Trench and Co., 1883.

† "By Buddhism I mean no fashionable fancy religion, esoteric or exoteric, but the genuine historical Buddhism founded about 500 B. C. There is no doubt about its date. The inscriptions of king Asoka in the third century B. C. are scattered all over Northern India, from Afghanistan to Orissa, and are as clear as the inscriptions of the Scipios. Secondly, we have the canonical books. These are the Northern books in Sanskrit and the Southern in Pali. We have in the latter the accounts of the first council after Buddha, 477 B.C., and the second 377 B.C. The title of the Buddhist canon is Tripitaka, the three Baskets." (Professor Max Müller.)

believe in God." There are a large number of passages drawn from the sacred books which tend to prove that Mr. Lillie is right in his theory of Buddhist theology. Even Dr. Rhys Davids admits that the Cakkarati Buddha was to early Buddhists what the Messiah Logos was to early Christians. "If this be so," as Mr. Lillie is justified in asking, "how can an Atheist believe in a word of God made flesh?" We have also in this volume a new definition of Nirvana. Mr. Lillie asserts that the real meaning is neither absorption nor annihilation, but simply that which can neither be blown nor breathed upon—a condition which may be compared to the Christian heaven, where is neither sorrow nor crying. The well-known incidents in the life of Buddha, his infancy, his marriage, the four presaging tokens of his career, and his great renunciation, are well told by Mr. Lillie. We do not remember that in his poem: "The Light of Asia," Mr. Arnold took any notice of the reason why King Suddhodana was so anxious to prevent his son from seeing the tokens of sickness, old age and death. It appears that the old King had been warned that Sakya would become either a great hermit or a great conqueror, and that the only way to hinder him from becoming a hermit was to prevent him from looking at old age, sickness and death.

The fact that Buddha chose *Yoga*, or the life of contemplation, in preference to a life of ease, of which the end would be old age, sickness and death, seems to prove that he had some end in view other than death. The *Lalita Vistara*, which Mr. Lillie considers to be the most authentic account of Buddha, gives the following answer of the Prince to the entreaties of his father that he should abandon all thoughts of a religious life:—"Sire, I desire four gifts; grant me these, and I remain in the Palace of Summer." "What are they," said king Suddhodana? "Grant that age may never seize me; grant that I may retain the bright hues of youth; grant that sickness may have no power over me; grant that my life may be without end." In the same book, Mara, the tempter, speaks of Buddha as one who left his kingdom to obtain deathless life (*amata*). Now the doctrines of a deathless life, and the existence of a God, are almost correlative. A deathless life without God would be a death in life. The likeness between the worship of Buddha and the rites of the Roman Catholic and Eastern churches has often been noticed. Vestments, lights, incense, &c., are to be seen in the Bud-

Coincidences
in the lives of
Christ and
Buddha.

dhist temples. But the coincidences between the life of Christ—especially as narrated in the apocryphal Gospel of the infancy—and that of Buddha are still more remarkable. We have a miraculous conception, and an old ascetic *Rishi* of the name of Asita, who answers exactly to Simeon, and who even complains that he will not see the coming glory of the infant; then a presentation of gifts, which are more numerous and costly than those of the Magi; and a temptation which in some points closely resembles that of Christ. Yet the differences are also remarkable. Christ is born in a stable; Buddha in a palace. Christ, after thirty years of seclusion, which was probably spent in quiet homely work, leads a life of active beneficence among his fellowmen. Buddha contents himself with preaching and practising *Yoga*, by which is meant the complete subjection of the passions and appetites to the higher nature of man.

Yoga.

Summary of
the originalities of
Buddhism.

Mr. Lillie, at the end of the book, thus sums up the originalities of the Buddhist movement:—Enforced vegetarianism of the whole nation, enforced abstinence from wine; abolition of slavery; the introduction of the principle of forgiveness of injuries, in opposition to the *lex talionis*; uncompromising antagonism to all national religious rites that were opposed to the *gnosis* or spiritual development of the individual beggary; continence, and asceticism for religious teachers. If these really form a part of the practical religion of Buddhism, there is great hope that it may yet become a grafting-stock for the higher truths that Christianity has to teach.

Buddhism a
preparation
for Christianity.

Parallels be-
tween the
maxims of
Buddha, and
those of
Christ.

Considerable interest is added to the volume by the collection of parables and stories culled from the sacred books, and of maxims reputed to have been delivered by Buddha himself. Some of these last find a parallel in the words of Jesus Christ and of St. Paul. Thus: "Not by tonsure does an undisciplined man become a Sramana," may be compared with: "Neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." "Few are there amongst men who arrive at the other shore. Many run up and down the shore." This is almost an equivalent for "many are called, but few are chosen," though the idea of "running up and down the shore," which must be credited to Buddha alone, would form an excellent text for a sermon on vacillation. Again, in "Religion is nothing but the faculty of love" we have a distinct foreshadowing of the saying of Christ—"If a man love me, he will keep my commandments."

The Buddhist parable of the "Prodigal son."

We cannot forbear quoting the Buddhist parable of the Prodigal Son :—

Authorities.

"A certain man had a son who went away into a far country. There he became miserably poor. The father, however, grew rich, and accumulated much gold and treasure, and many storehouses and elephants. But he tenderly loved his lost son, and secretly lamented that he had no one to whom to leave his palaces and suvernas at his death. After many years the poor man, in search of food and clothing, happened to come to the country where his father had great possessions. And when he was afar off, his father saw him, and reflected thus in his mind :—"If I at once acknowledge my son, and give him my gold and treasures, I shall do him a great injury. He is ignorant and undisciplined, he is poor and brutalised. With one of such miserable inclinations, it were better to educate the mind little by little. I will make him one of my hired servants." Then the son, famished and in rags, arrived at the door of his father's house, and seeing a great throne upraised, and many followers doing homage to him who sat upon it, was awed by the pomp and the wealth around. Instantly he fled once more to the highway. "This," he thought, "is the house of the poor man. If I stay at the palace of the King, perhaps I shall be thrown into prison." Then the father sent messengers after the son, who was caught and brought back, in spite of his cries and lamentations.

When he reached his father's house, he fell down fainting with fear, not recognising his father, and believing he was about to suffer some cruel punishment. The father ordered his servants to deal tenderly with the poor man, and sent two laborers of his own rank of life to engage him as a servant on the estate. They gave him a broom and a basket, and engaged him to clean up the dungheap at a double wage. From the window of his palace the rich man watched his son at his work ; and disguising himself as a poor man, and covering his limbs with dust and dirt, he approached his son and said : "Stay here, good man, and I will provide you with food and clothing. You are honest, you are industrious. Look upon me as your father." After many years, the father felt his end approaching, and he summoned his son and the officers of the King, and announced to them the secret he had so long kept. The poor man was really his son, who had wandered away from him,

and now that he was conscious of his former debased condition, and was able to appreciate and retain vast wealth, he was determined to hand over to him his entire treasure. The poor man was astonished at this sudden change of fortune, but overjoyed at meeting his father once more. The parables of Buddha are reported in the Lotus of the perfect law to be veiled from the ignorant by means of an enigmatic form of language. The rich man of this parable, with his throne adorned by flowers and garlands of jewels, is announced to be Tirthagata, who dearly loves all his children, and has prepared for them vast spiritual treasures. But each son of Tirthagata has miserable inclinations. He prefers the dung-heap to the pearl *mani*. To teach such a man, Tirthagata is obliged to employ inferior agents, the monk and the ascetic, and to wean him by degrees from the lower objects of desire. When he speaks himself he is forced to veil much of his thought, as it would not be understood. His sons feel no joy on learning spiritual things. Little by little must their minds be trained and disciplined for higher truths.

Christ's and
Buddha's
parables
compared.

"In this parable and application there seems to be more finesse, but infinitely less real pathos, beauty, and knowledge of human nature, than in the parable of the Prodigal which is given by St. Luke. In the Gospel story the pathos relies on the power of love as being a sufficient motive power to higher life; and the spiritual history of thousands since the parable was first told has proved the true wisdom of his conduct. We can cordially recommend this volume to those who wish to have a careful, yet picturesque account of one side of the controversy concerning the true character of the Light of Asia." As was to have been expected, Mr. Lillie's book, which is designed to prove the theistic character of the religion of Buddha, has been subjected to much adverse criticism from some orthodox Hindu writers. They especially condemn the author's rendering of Sanskrit words. We do not propose to enter into a discussion of his interpretations. It is natural enough that they should be objected to by the upholders of the Brahmanical system, against the tyranny of which Buddhism was a strong protest. The Brahmins persist in denouncing that religion as atheistic, and that Nirvana, in its founder's conception, was nothing but extinction, complete annihilation. However, the teaching of Buddha may have been perverted by some of his followers, in this sense, we prefer the conclusion of those writers who maintain that Sakya taught

Hindu criticisms on Mr. Lillie's views of Buddhism.

the superior power of the latter, and the hold which their doctrines had over the ignorant and superstitious Hindus, enabled the Brahmans to persecute and eventually to drive out of India the new religionists. The latter though antagonistic to the Brahmans as a class were still unable to emancipate themselves from the polytheistic ideas which they had imbibed in their teaching.* The effect of these is traceable in the Buddhist religion, as it is practised in the present day amongst more or less, the whole of its votaries. "The Budhists," says the author we have previously quoted "of different countries differ in many particulars from each other. Those of Nepal seem most imbued with the Hindu superstitions, though even in China the general character of the religion is clearly Indian. The theistical sect seems to prevail in Nepal, and the atheistical to subsist in perfection in Ceylon. In China M. Abel Remusat considers the atheistical to be the vulgar doctrine and the theistical to be the esoteric.† The Bandhas differ in many respects from the Brahmans; they deny the authority of the Vedas and Puranas; they have no cast; even the priests are taken from all classes of the community, and bear much

Authorities.

Elphinstone
"History of
India" Book
II. pp. 106-
108

Modern
Buddhism.

The
Theistical
and Atheis-
tical Sects of
Buddhists.

Differences
between the
Bandhas
and the
Brahmans.

wooden types. Kanum is the fountain head of learning and faith for Koonawar, and its lama is the superior of all others in that tract, in fact, the great pontiff of that country. He is elected by the Lamas from their own number, but the choice requires the ratification of the lama of Ladakh. The dress of the Grand Lama of Kanum closely resembles that of a Roman Catholic bishop; the mitre is exactly the same. Jacquemont gives a lively description of one of their grotesque ceremonies. The Grand Lama, bearing a bell and his followers drums, cymbals, and other noisy instruments, kept time to slow and solemn chant; whilst three other Lamas masked danced at first in measured paces, but finally with the wildest and most furious gesticulations and capers, the villagers standing by and with the most boisterous mirth expressing their gratification. The ceremony terminated by the Grand Lama sipping water from a chalice and throwing into a fire a cake decked with sprigs of juniper." (This reminds us of the Soma Sacrifice), which was no sooner done, than the actors departed peaceably, the whole scene being intended to display the efficacy of the prayers and rites of the priests in rendering the malignant demons, powerless.

* Journal des Savans for November, 1831 :

Theosophy
and 'Es-
oteric.'
Buddhism.

It is with esoteric Buddhism that "Theosophy" is intimately allied. We refer to the religion, now so actively propagated in India by the "Mahatmas," called by modern Theosophists "the Brothers," adepts of spiritual science, the occult mysteries of which are taught by Madame Blavatsky, a very advanced pupil of the "Mahatmas and the outward and visible founder of the "Theosophical Society." The earliest ally of this lady is Colonel Olcott whose name we have already mentioned in connection with the visit to the Buddhist Golden Pagoda at Bangoon.

greater resemblance to European monks than to any of the Hindu ministers of religion. They live in monasteries, wear a uniform yellow dress, go with their feet bare and their heads and beards shaved, and perform a constant succession of regular service at their chapel in a body; and, in their processions, their chaunting, their incense, and their candles, bear a strong resemblance to the ceremonies of the Catholic Church.*

They have nothing of the freedom of the Hindu monastic orders; they are strictly bound to celibacy, and renounce most of the pleasures of sense; they eat together in one hall; sleep *sitting* in a prescribed posture and seem never allowed to leave the monastery, except once a week, when they march in a body to bathe, and for part of every day, when they go to beg for the community, or rather to receive alms, for they are not permitted to ask for anything. The monks, however, only perform service in the temples attached to their own monasteries, and to them the laity do not seem to be admitted, but pay their own devotions at other temples, out of the limit of the convents. Nurseries for women seems also at one time to have been general. The Bandha religionists carry their respect for animal life much further than the Bramins: their priests do not eat after noon, nor drink after dark, for fear of swallowing minute insects: and they carry a brush on all occasions, with which they carefully sweep every place before they sit down, lest they should inadvertently crush any living creature. Some even tie a thin cloth over their mouths to prevent their drawing in small insects with their breath.†

They differ from the Bramins in their want of respect for fire, and in their veneration for relics of their holy men‡; a feeling unknown to the Hindus. Over these relics (a few hairs, a bone or a tooth) they erect those solid cupolas, or bell-shaped monuments, which are often of stupendous size, and which are so great a characteristic of their religion. The Budhas are represented standing upright, but more generally seated cross-legged, erect, but in an attitude of deep meditation, with a placid countenance, and always with curled hair. Besides the temples and monuments, in countries where the

Respect of
the priests
for animal
life.

Veneration
of Buddhists
for "holy"
relics.

The Bud-
dhist laity
may eat ani-
mal food.

* Mr. Davis' *Transactions of the Royal Asiatic Society*, Vol. ii, p. 491; Turner's *Tibet*.

† The laity eat animal food without restraint; even the priests may eat it, if no animal is killed on their account.

‡ In this respect they resemble Roman Catholics.

Buddhist excavations. Baudhas still subsist, there are many magnificent remains of them in India. The most striking of these are cave temples, in the Peninsula. Part of the wonderful excavations of Ellora (see Ellora, ante) are of this description ; but the finest is at Carla, between Puna and Bombay, which, from its great length and height, the Colonnades which run along the sides like aisles, and the vaulted and ribbed roof, strongly recalls the idea of a Gothic Church. The Baudhas have a very extensive body of literature, all on the Bramin model, and all originally from India. It is now preserved in the local dialects of various countries in many of which the long established art of printing has contributed much to the diffusion of books. Pali, or the local dialect of Maghada (one of the ancient Kingdoms on the Ganges, in which Sakya or Gotama flourished) seems to be the language generally used in the religious writings of the Baudhas, although its claim to be their sacred language is disputed in favour of Shanscrit and of other local dialects springing from that root." Magadha, the fame of which has been preserved, from its being the birth-place of Buddha, is thus spoken of by Wilford: "It is universally acknowledged that the court of the kings of Magadha now the province of Behar, was one of the most brilliant that ever existed" Thornton says "its meridian greatness has been conjectured to have continued for above two thousand years, during which the kings of Magadha were lords paramount and emperors of India." In daily association with such power and splendour, the son and heir of a great prince, it must have required no ordinary enthusiasm and conviction to determine Siddhartha to renounce all these advantages, and betake himself to a life of asceticism and meditation. That the founder of Buddhism should have thus abandoned the brilliancy of a court, in itself constitutes him a subject of interesting study, and admiration calculated to excite curiosity as to the nature of the doctrines which he afterwards taught. We have seen that they have attracted, not only the attention, but the adhesion of Europeans. Besides the lady whose initiation into Buddhism we have already related, Mr. Leadbeater, the theosophist, whose visit to Rangoon was noticed above, has also become a Buddhist. A correspondent wrote from Colombo to the *Madras Mail* on the 18th December, 1884, as follows :—"An interesting ceremony took place at Robinson Street, Cinnamon Gardens, Colombo, Ceylon, on the 17th instant, consisting in the public acceptance of Buddhism by a Christian Minister of the established

Buddhist Literature.

Language.

Magadha.

Ceremony of the reception of an English clergyman into Buddhism.

Church of England. The Reverend Charles Webster Leadbeater, a clergyman from Hampshire, England, and a curate of a church in which he but recently expounded the doctrines of Christianity, thereby formally severed his connection with the sect to which he belonged, and promised to dedicate his services to the promulgation of the truths of that high philosophy, which, although expressed in various allegorical shapes in all religious systems, are so plainly and unequivocally laid down in the teachings of Guatama Buddha. It was a sight heretofore eldorm seen : a Christian Minister sitting at the feet of the yellow-robed priests of the followers of Buddha, and solemnly repeating after them : " I take my refuge in Buddha ! I take my refuge in the law, I take my refuge in order ! " The *Pancil* ceremony was administered by the High Priest, Reverend H. Samangala, Principal of the Vidodaya College at Colombo, assisted by the Reverend T. Amaramoli, a Buddhist priest, and a learned and eloquent speaker, both of whom resisted the spirit (blessings) used on such occasions. Among those present were Colonel Olcott, Madame Blavatsky, Mr. Cooper Oakley, Mr. F. Hartmann, and a number of passengers from the S. S. *Navarino*, by which Mr. Leadbeater had arrived. There were also present many of the prominent native citizens of Ceylon. On being requested by the High Priest to state his reasons why he desired to become a follower of Lord Buddha, Mr. Leadbeater stated that it was his desire to arrive at the truth, and that he had found the truth expressed in a purer form in Buddhism than in any other system with which he was acquainted. He further stated that whilst the Christian doctrines were all based upon hearsay evidence and upon doubtful authority, and required him to believe many unreasonable things, the teaching of Guatama Buddha which stands forth most prominently, is that we should believe nothing which our reason cannot accept as true, because, faith to be lasting, must be based upon sound reason and common sense. We are not aware whether Mr. Leadbeater has published a comparison between the doctrines of Christianity and those of Buddhism. It might be useful if Christian converts to Buddhism were to draw up a comparative view of the teachings of Christ and of those of Buddha, in the latter of which they profess to find that sound reason and common sense wanting in the precepts of Christianity. They might commence with the sermon on the mount. It has been objected to Christianity ; that it is not an intellectual religion, that it does not like Brahmanism, and Buddhism, give an account of the system of the

Reasons
given by the
conv. rt.

Objections
made to
Christianity.

universe, that it does not enter into scientific explanations, or into abstruse philosophical speculations. And, again, by some, that its commands and moral precepts are such as could never be observed in their integrity by mankind. But if the standard of Christian perfection is of so pure a kind as to be unattainable by human nature, is that a reason for condemning it as that ideal which men should have constantly before them? To approach nearer to God, to perfection, to the supreme happiness is the acknowledged aim of Brahmans and Buddhists; and they have yet to show that in their systems is to be found a clearer and more intelligible path than that marked out in the Christian religion. With regard to the scientific teachings of a religion, which its advocates conclude to be more in accordance with 'common sense' than is the Christian, we will quote an eminent scientific authority and eloquent writer: "It has been held, I need scarce say, by most astronomers, since the time of Newton, that the universe consists of innumerable systems of worlds, furnished each with its own sun; and held by most geologists during the last fifty years that the past duration of our earth was divided into periods of vast extent, each of which had a creation of its own. And certainly in Buddhism we find both these ideas—the idea of the existence of separate systems, each with its own sun, and the idea of successive periods, each with its own creation. We ascertain on examination, however, that in the superstition they are not scientific ideas at all, but mere chance guesses, yet, like those of Brahminism, in a farago of wild and monstrous fable. Each of the many systems of which the universe is composed consists, say the Buddhists, of three worlds of a circular form, joined together at the edges, so that there intervenes between them an angular interspace, which constitutes their common hell, and to each of these systems there is a sun and moon apportioned, that take their daily journeys over them, returning at night through a void space underneath. And each of the bygone successive creations was a creation originated, it is added, out of chaos through the stored-up merits of the Buddhas, and the effects of a life-invigorating rain, and which sank into chaos again when the old stock of merit, accumulated in the previous period, was exhausted. The creatures of each period, too, whether brute or human, were animated by but the souls of former creatures embodied anew. In the centre of each of the three worlds of which a system or *sackwala* consists, there is a vast mountain, more than forty thousand miles in height, surrounded by a circular sea,

Authorities.

"The Testimony of thy Rocks," by Hugh Miller, pp. 355—357.

Aburd
'scientific
systems' of
the Buddhist.

Buddhist
Geography.

Astronomy.

Geology.

Heresies of
Buddhists.

which is in turn surrounded by a ring of land and rock. Another circular sea lies outside the ring, and a second solid ring outside the sea ; and thus rings of land and water alternate from the centre to the circumference. According to the geography of the Buddhas, a model of our own earth would exactly resemble that old-fashioned ornament,—a work of the turning—lathe,—which some of my auditors must have seen roughening the upper boards of the ornate parlour-bellows of the last century, and which consisted of a large central knob, surrounded by alternate circular rings and furrows. And as in the old-fashioned bellows each ring flattened, and each furrow became shallower, in proportion as it was removed from the centre, so in the Buddhist earth, the seas, from being many thousand miles deep in the inner rings, shallow so greatly, that in the outer rings their depth is only an inch ; while the continents from being forty thousand miles high, sink into mere plains, almost on the level of the surrounding ocean. Such is the geography to which this religion pledges itself. Its astronomy, on the other hand, is not quite so bad as that to which Father Cullen has affixed his imprimatur, seeing that, though it gives the same sort of diurnal journey to the sun, it confers upon it a diameter, not only of six feet, but of four hundred miles. Nor is its geology a great deal worse than that of many Christians. It makes the earth consist, reckoning from its foundation upwards, of a layer of wind, a layer of water, a layer of a substance resembling honey, a layer of rock, and a layer of soil. Such is a small portion of the natural science of Buddhism ; the minute details of its monstrous cosmogony, with its descriptions of fabulous oceans, inhabited by fishes thousands of miles in length, and of wonderful forests abounding in trees four hundred miles high, and haunted by singing lions that leap two miles at a bound, occupy many chapters of the sacred volumes. Every form of faith has its heretics, and there are, it would seem, heretics among even the Buddhists, who, instead of adopting the nonsense of the priests in this physical department, originate a nonsense equally great of their own. The error of concluding that the worlds of the universe are infinite in numbers, say the sacred books, is the heresy *antawada* ; the error of concluding that the world is finite is the heresy *anantawada* ; the error of concluding that the world is finite vertically, but infinite horizontally is the heresy *anantanantawada* ; and the heresy of concluding the world to be neither finite nor infinite is *Nawantanantawada*. A name

equally formidable would be of course, found for the students of modern astronomy and the other kindred sciences, among the professed believers in Buddh, did not these contrive to get over the difficulty by observing, "that certain things, as stated in the *Sastras* must have been so formerly, but great changes have taken place in these in latter times, and for astronomical purposes astronomical rules must be followed." Such is the casmogony of Buddhism. We would ask whether the recent converts to that religion have admitted the above system into their belief? Do they find in it the reason, and common sense wanting in the Christian religion? We must conclude that these enthusiastic followers of the Lord Buddha have satisfied themselves as to the truth of the teaching of the sacred books of Buddhism. Our readers, who have followed these pages, so far, are aware that in the religious systems of the East, science and faith, moral conduct, and social observances, are all bound up together. The orthodox followers of Brahmanism, as well as of Buddhism, must accept, without doubting, all the teachings of those religions. If they presume to discredit any portion of the sacred writings, they are at once guilty of heresy, and, as such, without the pale of Hinduism or Buddhism, as taught by the priests. It is fortunate for mankind that the teachers of these religions have propounded their absurd theories under the claim of divine inspiration and infallibility. Not only reason, but common sense suffices to upset their wild, fantastic and absurd doctrines. There is good in Brahmanism and in Buddhism. It may be distinguished easily from the mass of absurdity with which priest-craft, and foolish speculation have surrounded it. Attracted by the virtuous sentiment and moral precepts which the sacred books of the East contain, some minds are impressed by them as being something more; and because they proceed from Eastern minds, and are clothed in a different form of language to which they have been accustomed they are considered more worthy of acceptance than the old familiar truths to be found in the simple precepts of Christ. There is a certain charm, too, in the imaginative theories of the East, which attracts the unscientific mind. The Orient is not the only quarter of the world in which spiritualism, and occult science have their devotees, but there, more than in the West, the imagination luxuriates, uncontrolled by the sober teachings of science. We shall have more to say on this subject, when we consider "Theosophy" in the next chapter. We will conclude this account of

Hinduism
and Bud-
dhism self-
condemned.

The folly of
European
enthusiastic
admirers of
Eastern
Religions.

Japanese
Buddhism.

Japanese.
Buddhist
priests at
Oxford.

Their work.

The 'Tri-
pitaka,' the
sacred canon
of Buddhism.

Authorities.

Max Müller.

Buddhism* by another extract, bearing on the Buddhist literature of Japan, from Professor Max Müller, with a short sketch of the latter distinguished Orientalist. The Professor wrote to the *Times*, April 19th, 1884, some interesting particulars regarding a Buddhist priest, from Japan, who after a course of study at Oxford took there the degree of Bachelor of Arts. It appears that Bunyin Nanjio, for so the priest is called, is the pioneer of a band of missionaries who are shortly to commence the work of converting England to Buddhism. Should these Buddhists carry out their intention, we have no doubt they will soon have a following in England, where every novelty in religion is eagerly sought after. Professor Max Müller, however, regards the advent of Buddhists to this country in another light. Bunyin Nanjio was accompanied by another Buddhist priest, who has since died, but *he* has returned to Japan with a knowledge of the Christian doctrines, and the Professor is not without hope that these may bear fruit in the future. While these Japanese were at Oxford they studied Sanskrit, in which they made great proficiency, under Professor Max Müller. "They compiled a complete catalogue of the *Tripitaka*, the three Baskets, which form the sacred scriptures of Buddhism, a gigantic work." We will quote from Professor Max Müller's letter:—"Bunyin Nanjio among other useful works which he did during his stay at Oxford compiled a complete catalogue of the gigantic canon, called the *Tripitaka*, or the 'Three Baskets.'" It contains 1,662 separate works—some small, some immense. In each case the original Sanskrit title has been restored: The dates of the translations, and indirectly the *minimum* dates of the originals also have been fixed. This has led to a discovery, which, as I tried to show in my lecture, "India, what can it teach us," has revolutionized nearly the whole of Sanskrit literature by showing that between the vedic literature, and the later Renaissance literature, there lies a period of Buddhist literature, both sacred and profane, extending from about the first century, before, to the fifth century after Christ.

The catalogue prepared by Mr. Bunyin Nanjio at the request of the Secretary of State for India, and printed at the Oxford University Press, is a work of permanent utility, a *magnum opus*, and has been

* The student who wishes to study the subject thoroughly must consult the various authorities we have quoted, and to whom we are indebted for this chapter.

welcomed in every country where Sanskrit is studied. The sacred books of the Buddhists in Japan are all, or nearly all, Chinese translations of Sanskrit originals. Many of these translations, however, are known to be very imperfect, either because the Chinese translators misapprehended the peculiar Sanskrit of the originals, or, because the Indian translators were not able to express themselves correctly in Chinese. Hence the same texts had to be translated again and again, and of one of the principal sacred texts used in Japan, *Sukhavativyuha*, the Description of the Land of Bliss, there are no less than twelve Chinese translations. These translations differ from each other, each succeeding one claiming to be more correct than its predecessors, Mr. Bunyin Nanjio has gained the respect and friendship of all who knew him in England, and if his life be spared, he may still exercise a most beneficial influence on his fellow-priests at home. He is a sincere Buddhist, and, as such, a sincere admirer of true Christianity. I shall miss him very much."

Authorities.
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We have thus the spectacle of a Buddhist priest professing his admiration for Christian doctrines, while on the other hand, a clergyman of the Church of England, gives up these same doctrines as opposed to reason and commonsense, and seeks refuge in the sublime truths of Buddhism. We extract the following account of Professor Max Müller from the *World*.

Sketch of the
life and labours of
Professor
Max Müller.

"Domiciled in England in the best way, by being married to an English wife, Mr. Max Müller has become not only part of England, but an integral part of Oxford. Yet, as he modestly puts it, his life, happy and honorable as it has been, is the result of a series of accidents, which, we may add, appear, like all happy accidents, to have happened to the right man. When he left the ducal school at Dessau for Leipzig, he was only twelve years old, and had already shown considerable aptitude, mainly for music. At Leipzig he studied in the Nicolaischule in which Leibnitz, the inventor of the science of language, also was a pupil. In 1841, being then eighteen years old, he became a student at the University of Leipzig, and began the study of Hebrew, Sanskrit, and Arabic under Hermann Brockhaus. Comparative Philology had already claimed him, and in 1744 he went to Berlin to study under Bopp, and to read the oriental manuscripts purchased by the Prussian Government in England, after the death of Sir Robert Chambers. While at Berlin he was fortunate enough to become

The World.

acquainted with Alexander von Humboldt and Boeckh and to study philosophy under Schelling, and Persian under Buckert. In 1845 he visited Paris, to follow the lectures of Burnouf, who suggested that he should publish the Rig Veda, on which Rosen had already begun to work. In 1847 he came to England to collect some Sanskrit manuscripts, and on his way made the acquaintance of a very remarkable man.

Already learned in Oriental languages, and comparative philology, young Müller knew little of the world, and could not speak English. There is something oddly characteristic of learned persons in this raw German youth who knew a great many languages but no English, just as our Native Pundits of the same date could translate Shakespeare into Greek iambs, but could not ask for a boot-jack in French or order a German sausage in its native tongue. On his way, and on board of the steam-boat he encountered an Irishman, an entire stranger, and exchanged a few words, which proved the beginning of a friendship of nearly forty years. Young Müller had a distinct purpose in coming to England, but he had neither lodgings nor friends and spoke no words of the language. The Irish gentleman not only saw him through his troubles on landing from the boat, but took him home to his chambers in the Temple, where he lodged him till he found suitable rooms. This very frank, impulsive, and good-natured Irishman was no other than William Howard Russell, LL. D., who had not yet shown his high quality as a war correspondent in the Crimea. Thanks to Mr. Russell, the young German was speedily introduced to Mr. (afterwards Sir George) Dasent; and at the German Embassy, whither he went about his passport, he found Bunsen, whose friendship proved of the utmost value to him. Bunsen took a warm interest in his projected work, and mindful of the help he had himself received from the illustrious Niebuhr, literally gave a helping hand to the young Orientalist, whose acquaintance he had made by an accident in the ordinary course of official routine. Bunsen was admirably qualified to judge the capacity of the young man so anxious to pursue his task, and was aided, moreover, in his appreciation of him by good work already done and performed. In 1848, when he was only twenty-one years old, Mr. Müller had produced a translation into German of the *Hitopadessa*, a famous collection of Indian fables, and a translation of the *Meghadutta*, or Cloud Messenger, a poem of Kalidasa, into German verse. It was the difficult feat of reproducing the very metre of the original which won the heart of the

celebrated author of the *Sonnets Cuirasses*, Ruckert, Professor of Persian at Berlin. In the stormy year of 1848, Mr. Müller found himself in Paris during the days of February, and became the bearer to Lord Palmerston of the important news of the flight of Louis Philippe. As if by magic, Paris became full of barricades, and Mr. Müller was in sore straits to get to the Railway Station. A letter from the Deputy of the Nord insured his passage through the streets; but the difficulty of finding anybody to carry his baggage was very great. With true German economy he began by offering his *portier* five francs to carry his portmanteau. The man's wife screamed that her husband should not be sold for five francs. The impatient voyager offered ten and fifteen francs amid tears and protestations. At last he played his *grand coup* and offered a louis. Then the *portier* was vanquished, and the journey from the Rue Royale to the railway station commenced. Reaching Havre—we must recollect that this was before the age of submarine telegraphs—Mr. Müller made the best of his way to London and to the Prussian Embassy, where he found Bunsen just going out to dine with Lord Palmerston, and gave him the strange news that the Orleans Monarchy was at an end. Never was a great political event so completely unforeseen. It was entirely unlike the *coup* of the 2nd December, 1831, which hovered in the air for several days before it fell, and in the meanwhile was known by many. Shortly afterwards, Mr. Müller found means to push on with the publication of the *Vedas*. On taking up his residence at Oxford he, of course, found it necessary to become a member of the University, and by the advice of his friends, asked the redoubtable Dean Gaisford to admit him to Christ Church. All Oxford men of the last third of a century have scores of stories to tell of the celebrated Dean of Christ Church, who, when an undergraduate was admitted to his awful presence, stood on the hearthrug as if it were a *dais* and immediately resented any attempt to transgress its sacred limits. The awful Dean hesitated to put the German youth on the books of Christ Church, and demanded time to consider the unusual request. At last he received Mr. Müller, and from his post on the hearthrug, said that he had referred to the books of the college, and had “found precedents in the names of Gronovius and Grevelius,” but that “if he had not found them, he should have been happy to admit him.” That Mr. Max Müller was made Master of Arts, and elected a Fellow of All Souls, are matters of familiar history like the creation of the Chair of

Authorities.

Philology specially to retain him at Oxford, where he has spent a large portion of a hard-working life, during which he has thrown a flood of light upon what when he took it in hand was rather an abstruse than a pleasant and popular object of study."

Authorities.

We have made so many references to the works of Professor Max Müller, in the course of this compilation, that the above sketch of his life cannot fail to interest our readers. The principal features of Hinduism and Buddhism have now been made sufficiently clear. Fuller information will be found in the authors, from whom we have quoted, and to the perusal of whose writings we refer the student. In the next chapter we propose to give a short sketch of Theosophy, so called, *as it is being propagated in India.*

Note. Buddhist Temples.

Buddhist
excavations
at Karlee.

In the course of this chapter we have mentioned Karlee, as having been the site of a Buddhist temple. Karlee is a small village on the road from Bombay to Poona.

Thornton.

Heber.

Thornton, following Heber, says that it is hewn on the face of a precipice about two-thirds up the side of a steep hill, rising with a very scarped and regular talus to the height probably of 800 feet above the plain. Besides the principal temple, the excavations contain many smaller apartments, evidently intended for the lodging of monks or hermits; some of these are very highly ornamented. The temple itself is approached by a narrow path winding among trees, brushwood, and fragments of rock, and entered by a noble arch. In the front is a pillar surmounted by three lions back to back. Within the portico are several colossal figures of elephants, on each of which is a mahout, very well carved, and a howdah with two persons seated in it. Naked male and female figures in *alto relievo* and somewhat larger than life, cover the screen on each side of the door. Both as to dimensions and elaborate ornament, this temple merits high distinction among buildings of its kind. It contains no visible object of devotion, except the mystic chattah or umbrella. Buddhist symbols predominate throughout." When the present writer visited Karlee, the temple was almost deserted. A few Indians were seated outside the entrance, and no objection was made to wearing shoes on entering. The building reminds one of a church. At the end, where the altar is situated in the latter, there was a screen. Along the sides of the temple were little cells, with a couch of stone, and above it a receptacle

in the rock for a lamp. On the right hand side, within the building, and near the entrance was a wooden ladder, the rungs of which were about two feet apart. This led to an upper chamber in which ranged as below, at the sides, were the same kind of hollow cells for the Buddhist monks : outside, at a considerable height is a narrow way of stone, which led, we were told, to other excavations with monastic cells, similar to the former. These, however, we did not explore. Near the foot of the temple, by the path approaching to it, is a small lake. There is an air of solitary grandeur about the temple, situated as it is in a mountainous region, which impresses the beholder. The effect is heightened by colossal figures, of solid stone, which guard the entrance to the sacred building, well calculated for the abode of monks. The villagers of Karlee held traditions of a band of robbers having in former times, from these mountain fastnesses, rushed down to plunder travellers. The latter would be the people of the table-land bringing cotton, oil, and other merchandise to the markets of Bombay.

Authorities.

The rude lumbering, wooden hackery carts, made entirely of wood—and not unlike those used in parts of Spain and Portugal at the present day—are still in use along the old road that winds round Karlee. The railway, however, now brings travellers, and most of the merchandise, to the sea-port. At one time the whole of this country was infested by tigers and jackals. The latter, indeed, continue to make night hideous with their howlings, but we are not aware that any of the more ferocious animals are now to be found. Traps that were set to catch the tigers still exist. The one we saw was of wood, divided into two compartments ; in one of which, separated from the other by bars, it was customary to place a kid, whose bleatings attracted the king of the Indian Jungle. The aperture which the hungry animal was obliged to enter to seize his prey, closed, as he bounded into the trap, by a sliding door which he set in motion by the spring. The tiger could not touch the kid, which, however was frequently found dead of fright. Nothing can exceed the freshness, and exhilarating influence of the air on these Ghats. At night, the sides of the hills, clothed with trees, present a very beautiful appearance from the lights every now and then, emitted by myriads of fire-flies. These little creatures seem to throw out their sparks simultaneously. The leaves of the trees glittering, one moment, are, the next, undistinguishable in the surrounding darkness.

After a visit to the caves, and a bath in the water at the foot, no other incentive was necessary for the enjoyment of an early breakfast, prepared in the caravansary kind of buildings erected in the days of the Hon. East India Company, for the convenience of travellers.

Authorities.
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Other Buddhist caves.

Buddhist Caves in Afghanistan.

Mr. William Simpson, F. R. G. S., Hon. Associate R. I. B. A., &c., a gentleman, who in addition to his well-known, great artistic skill, is an eminent Archæologist, has contributed many papers on the Buddhist caves of Afghanistan and India to the 'Royal Asiatic Society of Great Britain and Ireland' in whose journal they are published. The reader may also peruse these in a separate form, published by Messrs. Trübner & Co., with illustrations from Mr. Simpson's* pencil.

**W. Simpson,
F.R.G.S., &c.**

Mr. Simpson describes a large group of caves, close to the village of Chicknoor, "lying along the base of a rocky hill known as Koh-be-Doulat, or 'The Worthless Mountain,' for nothing will grow on its steep bank." These caves are situated on the left bank of the Kabal river.

Mr. Simpson describes them as penetrating about 20 or 30 feet into the rock. "They were all very similar, each having a circular roof, from which they might be described as not unlike a series of small railway, their width being perhaps 10 or 12 feet." From the circumstance of the Koochis, a migratory tribe, having occupied these caves in the winter, Mr. Simpson says that the "result has been not only the destruction of the plaster, but also the blackening of it, so that all inscriptions, paintings, or colour of any kind, wherever it existed, has in almost every case ceased to be visible. He considers it probable that "the caves and the monks first existed at these spots, and that if any of them attained to a high reputation for sanctity, he would most probably have been honoured with a Tope containing his ashes, and thus begun the group above which is now represented by the mound."

As to the Buddhist origin of the caves, Mr. Simpson has no doubt whatever. He assumes that they "were used as cells by the ascetics, but from what I have seen of the Buddhists in Tibet, and elsewhere, I have no doubt but each cave would be at the same time a place in which religious services would be

* We hope that Mr. Simpson may be induced to give to the world, in book form the very interesting and valuable collection he has made of Eastern antiquities, with his own original and striking remarks.

Resemblance
of the Bud-
dhistic caves
to those of
Ceylon.

Bhuddist re-
mains at San-
chi Kank-
hera.

performed, and that pilgrims and pious individuals would visit them on account of the sanctity of their inmates." He found a resemblance in these caves of Afghanistan to those in Ceylon. "If I recollect right, the caves of Ceylon are single, like those in Afghanistan, thus contrasting in their arrangement with the groups round a large central caves, such as we find in Western India. The oldest caves in India are those near Buddha Gaya in Bengal, and they are also of the single kind ; showing that this was the first type in use by the Buddhist ascetics. The groups round a central cell, or chapel, now known as "Vihara Caves," were a later development ; it thus becomes evident that if the Afghanistan caves were derived from India, it must have been at an early date, when the single cell was the rule." Thornton states that at Sanchi Kankhera, four miles and-a-half south-west of Bhilsa (in the territory of Gwalior), on a detached hill on the left bank of the river Betwa, are some vast monuments of antiquity. The principal is a hemisphere, constructed of thin layers of freestone, arranged in steps, without any cement, and overlaid with a coat of mortar four inches thick. It has on the summit a level horizontal area, thirty-five feet in diameter, and was formerly surmounted by a cupola, the fragments of which remain. The hemisphere stands on a base twelve feet high, and extending all round seven feet from the termination of the hemisphere to the outside. The circumference of the building measured round the base is 554 feet. A line drawn from the base to the centre of the crown measures 112 feet ; the height from the ground to the summit is between seventy and eighty feet. Facing each of the of the cardinal points is a vast gateway. The north, east, and west gateways are forty feet high ; their sides and upper parts being masses of stonework, carved in the most elaborate manner into the forms of elephants, human beings, and other shapes. Opposite each of these gateways, and resting against the face of the circular basement, is a figure of Buddha. The southern gateway is plain. Around are scattered numerous ruins and shattered sculptures ; and at a short distance is a hemisphere similar to that already described, but unornamented, and of less dimensions, being only 246 feet in circumference. These buildings have been conjectured to be monuments raised to enshrine some relic consecrated by Buddhist superstition. * From a shaft sunk lately from the summit, thirty feet below the foundation, it has been ascertained

Authorities.

Thornton.

* Numerous Christian shrines afford abundant evidence of the same superstitious reverence for relics.

that the inner part of the building is solid brickwork, without any chamber. On many parts of these buildings are numerous inscriptions in the Pali character, commemorating gifts made by various parties, for the raising, decoration, or maintenance of the work."

Authorities.
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Matan.

The same writer mentions, as existing at *Matan* in 'Cashmere, "the ruins of a very ancient building, which excites in all spectators feelings of admiration approaching to awe by the elaborate skill displayed in its construction, and the simple, massive, and sublime character of its architecture." We have quoted the above from a supposition of Hügel, "that it was dedicated to the worship of the *linga*, and because he "assigns the date of its erection to the period intervening between the waning of Buddhism, and the establishment of Brahmanism."

For further particulars of Buddhist architecture, and for some curious remarks concerning the *chattri*, or umbrella, connected with the dome-formation, we must refer the reader to Cunningham's '*Archæological Survey of India*, Fergusson's '*India and Eastern Architecture*, and to the valuable papers contributed to the Royal Asiatic Society's Journal by *Mr. Simpson*.

APPENDIX TO CHAPTER XV.

Since writing the chapter on Buddhism, we came across the following digest of a paper read at the late International Congress on "Buddhism as a Philosophy" by M. de Kieland—a paper worthy of some little attention, as it appears to me," (the Paris correspondent of the *Indian Mirror*, who communicated the substance of the paper, referred to that journal in which it appeared, October 31st, 1884). "M. de Kieland does not deny the right of Buddhism to be considered one of the most important religions of the world, but his object in this paper was to consider it simply as a philosophy.

There were sixty-three schools of Hindu philosophy in existence when Gautama appeared. Their common basis was metempsychosis, and Hume and Schopenhauer equally maintain, the one in England and the other in Germany, that this is the only kind of immortality to which true philosophy can lend an ear. There is no argument for a future existence, say they, which does not equally apply to the inferior animals, and to an existence in the past. Gautama adopted this basis as the foundation of his system. He declared all life to be akin, all to be of the same nature. But besides this, in a very remarkable manner, he taught the conservation of force, one of the leading dogmas of modern science in the West, a dogma which he evidently considered, according to M. de Kieland, to be opposed to the independent existence of any external creator, interfering with, or fashioning anew, or producing anew, souls, agencies, or active principles of any kind.

By the doctrine of metempsychosis, Gautama explained the origin of evil, and the unequal distribution of happiness in the world. Sorrow he believed to be inherent in the nature of life, attending its footsteps like a shadow, and the object of all philosophy and all religion he taught to be deliverance from this sorrow. Desire is the cause of sorrow, that thirst for externals which Schopenhauer called "the Will to Live." Nirvana is the refuge from it.

The harvest of the present life is the fruit of the seed, sown in an innumerable series of former

lives. The doctrine of *karma** explains everything. We are the reservoirs of the *karma* of the past, Man has become what he is by a law of affinity, similar to that by which the molecules of a crystal adhere. Developed from a lower state, ultimately from the lowest, his present condition is only part of the effort continued through the ages to evolve a type immeasurably higher. "All that we are," says Gautama, "is the result of what we have thought and done in the past." Thus the metempsychosis of Buddhism is rather the transference of *karma*, the sum total of character that exists and effects every continued series of beings, a species of metamorphosis rather than metempsychosis according to Hindu ideas. In no system is the overwhelming force of the past more insisted upon, in none is more play given to the individual will. Daily duties have infinite issues. Every thought, every word, every action in life has a double effects. It goes outward, and effects others ; it goes inward and effect one's self. In the Brahminical system, God was everything, and man nothing.

In the Buddhist system man is everything and God nothing, and yet man is but an assembly of aggregates, all impermanent. He is made up of five parts, the organized body, sensation, perception, rational powers, and consciousness. When these break up, personality vanishes. But *karma* remains, that is, his merit or demerit, his character and influence.† Self-conquest is the postulate of all excellence. "Not even one of the gods," said Guatama, "can change into

* Action, Fortune, Destiny.

† According to M. de Kieand's view of Buddhism it appears an Atheistical system. But as man is represented to be an assembly of aggregates, yet retaining his individuality here, so God, according to Buddhist notions, may be an assembly of aggregates of which man is one, and why, in like manner should the individuality of God not be affirmed from analogy, this would be the doctrine, that as everything proceeds from God, so eventually everything returns to Him. It is conceded that when all that which constitutes man here breaks up *karma* remains, and *karma* is defined to consist of man's merit or demerit, his character and influence. That is, all that makes man a moral and intelligent being. Since these differ in individuals here, they must constitute different individual existences hereafter. Since however there can be no demerit or evil with God, man must be purified of these before he can approach His presence. To effect this purification the doctrine of metempsychosis has been adapted. The purgatory in the Roman Catholic church is a modification of it, and many Protestant divines have held opinions very similar. The reader may peruse Archdeacon Farrar on the doctrine of Eternal Punishment. The sum total of demerits or sins constitutes the principle of evil ultimately to be vanquished and annihilated.

defeat the victory of a man who has vanquished himself, and lives thereby under restraint." The whole of the kosmos is in an unceasing state of change, flux and reflux. Every thing though apparently firm, if constantly, though imperceptibly, changing, passing and repassing, from an elementary form to one more perfect, from higher to lower, from lower to higher, amongst animated beings in accordance with the law of *karma*. "All phenomena are but a series of transformations." (This is in accordance with the theory of evolution, as propounded by Mr. Darwin.)

"Gautama did away with caste, for a hereditary priesthood he substituted a spiritual brotherhood; for authoritative sacred books, human intelligence, morality he put in place of ritualism, and a grand cosmopolitan spirit in place of national exclusiveness." In fact this world was to Gautama the type of which Heaven was the proto-type. How his conception has been lost sight of in modern Buddhism the reader is now aware. Thus was Judaism perverted, and thus is Christianity, too often, from the teaching of the great Reformer of Judaism, Christ.

HISTORICAL BUDDHISM.

THE following is from a letter by a correspondent of the "Indian Mirror:"—"Need I say that I thanked God when my long-cherished desire of seeing :—(1) the ruins of Gour, the ancient capital of Bengal, and the *Gangeti regia* of Ptolemy; (2) the Great Temple at Buddh Gaya, built more than 1,800 years ago, to mark the spot on which Sakya Muni attained his Buddhahood, 543, B. C.; and (3) the Taj and Akbar's Tomb at Agra and Secundra, respectively, was accomplished? Hence is it that I believe that the following few facts, meagre though they are, connected with the ancient history of the city—Patna, from which I am penning these lines, will not be unacceptable to your readers.

It has now been established that Pataliputra, the ancient capital of Behar, (it is not from the word "to enjoy," but from "Monasteries," Buddhistic monasteries, *Vihara*) is the modern Patna. This capital was not founded by Chandra Gupta, but seized by that monarch. Among the Indian Adventurers who thronged the camp, in the Panjab, of Alexander the Great, (he entered India early in 327 B. C.), each with his plot of obtaining a kingdom, or putting down a rival, Chandra Gupta in the confused years that followed 326 B. C., managed with the aid of plundering hordes to found a kingdom on the

ruins of the Nanda dynasty in Magadha or Behar, (316 B. C.). He (as stated above) seized Pataliputra, established himself firmly in the Gangetic Valley, and compelled the North-Western principalities, Greek and Native, to acknowledge his supremacy. While Seleukos, the Greek General, after exerting himself for the eleven years which followed the death of Alexander, obtained the Syrian monarchy, Chandra Gupta established an Empire in Northern India. In 312 B. C., they advanced their kingdoms to each other's frontier to such an extent as compelled Seleukos, not only to sell to his Indian rival the Greek conquests in the Cabul Valley and the Panjab, but also to give him his daughter in marriage—a fact which sounds strange at the present day. Seleukos also stationed at Chandra Gupta's Court, from 306 and 298 B. C., a Greek Ambassador, the famous Megasthenes. The Indian king reigned in the Gangetic Valley, with his capital in what is now modern Patna, from 316 to 292 B. C.

The second thing connected with Patna, of which history speaks, is "a vast cave near Patna," in which on the death of Buddha in 543, B.C., five hundred of his disciples met to gather his sayings. This was the *First Council*. They chanted (1) his words to them; (2) his code of discipline, and (3) his system of doctrine. These became the three collections of Buddha's teaching. I pass over the subject of the *Second Council*, held in 443, B.C., and come to the *Third*. This Third Buddhist Council was important, having been convened by a king of Behar."

"This king was the famous Asoka, grandson of Chandra Gupta. During the 200 years following 443 B.C., the religion, founded by Prince Siddhartha of Kapilavastu, it was in the Province of Oudh, and has since been the site identified by the indefatigable Mr. Carlyle, General Cunningham's Assistant, spread over Northern India. About 257 B.C., King Asoka* became a zealous convert to the Buddhist faith. He is said to have supported not 64, but 64,000 Buddhist priests; he founded religious houses; and his kingdom, as we have already seen, is called to this day, Vihara, or Behar, the land of monasteries. This King did for Buddhism what Constantine the Great effected for the religion of the Cross—he made it a State religion. The grandson of Chandra Gupta effected this by five means—(1) by a council to settle the faith, (2) by edicts setting forth its principles,

* The celebrated Pillar of this King was deciphered by the learned and ingenious Mr. Prinsep.

(a stone slab with one of the edicts inscribed was found by me in the Indian Museum at Calcutta, and for an English translation of some of Asoka's edicts (*Vide* Wheeler's History of India) ; (3) by a State department to watch over its purity ; (4) by missionaries to spread its doctrines ; and (5) by an authoritative revision or canon of the Buddhist Scripture.

That the third Buddhistic Council was held by Asoka, I have already stated. This was in 244, B.C., and the Council consisted of 1,000 elders. "Evil men," says Dr. Hunter (on him, and on—to use his own words "that great scholar, Dr. Rajendrala Mitra," I have principally relied for the facts contained in this letter) "taking on them the yellow robe of the Buddhist orders, had given forth their own opinions as the teaching" of him who became "enlightened at Buddha Gaya, who first promulgated his doctrine in Sarath, near Benares, and who attained *Nirvana* in Kusi." Such heresies were now put a stop to ; and the Buddhism of Southern Asia practically dates from Asoka's Council. In a number of edicts, both before and after that Council, he published throughout the Empire the grand principles of a religion in which consolation is still found by one-third of human beings, inhabiting this nether world. 40 of these royal sermons are still found graven on pillars, caves, and rocks throughout our motherland." Asoka also founded a State Department, with a Minister of Justice and Religion at its head, to watch over the purity, and to direct the spread of the faith. "Wells were to be dug, and trees planted along the roads. Hospitals were established for man and beast. Officers were appointed," not to institute the out-still system, which is now brutalizing the lower orders of the people of Behar, but, "to watch over family life, and the morals of the people," and to promote instruction among women, and the youth. The rock inscriptions record, *inter alia*, how Asoka sent forth missionaries "to the utmost limits of the barbarian countries," to "intermingle among all unbelievers." He not only labored to spread his religion, but also adopted measures for keeping "it's doctrines pure." He it was that collected the Buddhist sacred books into an authoritative version, in the Maghada language (Pali) of this central kingdom of Behar."

We have already in a *Note* given an account of Japanese Buddhists at Oxford, from whose return to Japan, Professor Max Müller hoped much for the cause of Christianity in that country. The *Japan Mail* translates the following article from a Japanese newspaper, *Jiji Shimpō*, which as bearing on the subject, will be interesting to the reader.

"To a man who has no desire for the society of his fellows, the only alternative is to retire from the world altogether, and to bury himself in some remote retreat. If he elects to remain among other men he cannot avoid the obligations of society; that is to say, he must conform to the customs which obtain among those with whom he is brought into contact. If he means to enjoy the privileges and the benefits conferred on him by human companionship, he must adapt himself to the prevailing habits, manners, and usages. Religion, manners, and customs constitute the garments of a nation, the first in fact being in our eyes a part of the others. Setting aside the Chinese and Indians, as hermits who have chosen to place themselves in the position of a man who has retired from association with his fellow-men, who have to deal with the other countries which may be taken to constitute the society of the world. And, speaking of that part of their national raiment which consists of religion, we have to ask what is the prevailing colour worn? It is a hue known as Christianity. Let us suppose that Christianity can be described in the terms employed in every-day life, and we will find it convenient to call it blue, and to refer to Buddhism as a russet brown, and we then arrive at the proposition that, while the former is the fashionable colour, favoured by society, the latter is worn only by the man who shuns the fellowship of others. It would, of course, be unprofitable to discuss which is the better colour; brown might strike a disinterested observer as at once more sedate and dignified, but the importance of a blue coat to one who wished to move in society must not be lost sight of. Only a short time ago the writer had a conversation with an Englishman, who told him that though the Egyptian massacre of last spring and the recent proceedings of the French in reference to China might appear cruel to the public, still, in one sense, the responsible military leaders were not to blame in the matter, the true cause of the seeming cruelty being that the European soldiers hold the life of an Oriental very cheaply, and think no more of destroying it than of putting an end to plant or insect existence. This singularly unfeeling mood is due to the fact of the religious creed professed by the Europeans being different from that held by their opponents. It does seem highly irrational to condemn others on the ground of their being heathen, but there does not appear to be any help for this unhappy state of matters. One can only express, one's sorrow to, and sympathy with, the Orientals. The foregoing, however, does not immediately refer to the subject of our discussion, though what we have described must inevitably enter largely into the nature of the relations that exist between countries. The position of treaty revision is not that Europeans firmly and determinedly object to meet our wishes, but rather that they view the matter with the utmost indifference and prefer not to interest themselves in it. No consideration as to our military strength, or our national resources, enters into the question, and as yet things have not received a serious colouring by the veto of either Gladstone or Ferry. Somehow the relations between the Japanese and foreign nations are not on the most intimate footing; to use a common phrase, we are inaccessible. To become accessible we must first change our professed belief, what we profess to believe apart from the question of what may be our true doctrine. It would be sufficient to make it publicly known that Japan is a Christian country. As some of our readers may have opinions at variance with our own views, we may here deal with what we may suppose will be their objections. It will be convenient to divide these opponents of our views into two classes, unbelievers and Buddhists.

The mind of an unbeliever is light and cold, and being so, he ought to adopt whatever religion is popularly respected. To destroy shelves for ancestral tablets or to break a cross is too pronounced an action to pass unnoticed, nor is it a politic way of dealing with society to declare one's own disbelief in the existence of a God. How many persons are there among the upper and middle classes in European countries who truly believe in religion? Most of them, preferring to be amongst the majority in respect to all forms of social observance, receive baptism and send their families to church. To send daughters of marriageable age to the church is a prudent mode of displaying one of their accomplishments in the singing, which forms part of the service. For many centuries numbers of Chinese scholars in Japan, who repose the most unquestioning confidence in the doctrine of Confucius, have observed Buddhist rites. The attack on religion attempted by such men as Yamagaki Suika and Nakai, Sekizen was unsound and unbecoming the time. Their imperfect conception of the general tendency of the world is apparent. Is it not, we ask, then, very expedient for the present to make Christianity one of our professed beliefs, whatever may be our individual faith now! Now we have to deal with the Buddhists, who are divided into two smaller classes, called Shinso and Zenke. There are many other sub-divisions, but a consideration of these two will serve. The doctrine of Zenke, described by some as extra-religious, seems to be very lofty and profound in principle. It is the philosophy of the West. From a philosophical standpoint religion is an obscure thing; in the view of philosophy, Buddhism and the God of Christianity must be one and the same. It would be a novel idea to philosophers to suppose that, because Ohinso is allied with Buddha, it should be upheld, and because Christianity was founded by another sage it should be condemned. It is incompatible with the spirit of a doctrine which says that words cannot establish a creed, to despise the Bible because it is written in a European language. Shinso is as much an expediency as Christianity is. We would say therefore, be among the majority, and take the more expedient. We cannot persuade believers of Shinso to change their views, but we can tell them that they should regard the prevalence of Christianity in our country as an event occurring in the natural course of things, and refrain for the sake of the country from making any disturbance. Thus far we have treated of the convenience of sanctioning Christianity, but we do not propose that the majority of our countrymen should be Christians. A small number, one for every hundred, will be sufficient. All that is required is the assumption of the title of a Christian country. The steps necessary for the Christianization of the country are to register the creed of Japanese, Christian. To permit the conduct of funeral ceremonies by missionaries, and gradually introduce baptism among the upper and middle classes. We cannot attach too much importance to Japan's entrance into the comity of "Christian nations." The above certainly contains a remarkable exposition of the doctrine of expediency in reference to the profession of religion. The writer is an acute thinker. His remarks on the religious aspect of Europe may be cavilled at, but it cannot be denied that they contain a great deal of truth. It is not, however, in accordance with these views that Professor Max Müller hopes that *Japan will become a Christian country.*

INTRODUCTORY CHAPTER XVI.

We have traced the Hindu religion from the Aryan period to its modern development. The reader has been enabled to note the protests that have been made against the arrogant pretensions of the Brahmanical hierarchy, in the secession of the Jains, the Buddhists, and the Sikhs, all of whom have founded new religions, distinguished for different doctrines from each other, but all differing, more or less, from Brahmanism. We have also considered modern Hinduism, and the attempts which have been made to reform it. In all these different systems, however, there is to be found a clinging to the old superstitions and useless ceremonies. The priests, in each, have still managed to assume an undue influence and authority, over their co-religionists. The Hindu mind is peculiarly prone to superstition. Hindus divest themselves of the false notions of one religious belief, only to be rivetted more closely in the chains of another. They are intensely speculative, and love the creatures of the imagination far more than sober truths presented to them by cold reasoning.

Authorities.

Every species of mysticism has peculiar charms for them, and they are easily led to place implicit belief in the marvellous and supernatural. We have seen how the Indian ascetic contrived to emancipate his spirit from its earthly surroundings, and ere he had 'shuffled off this mortal coil,' to imagine himself already a denizen of an immortal world.

The Brahman, not only gave out that he actually was there in communion with the gods, but that many of the latter were subject to his control. The world, and all therein, were already his, and through him, alone, could the mightiest king, equally with the poor trader, reach the haven of bliss. The sudra, poor soul, was to be for ever debarred from participation in the joys of a future world. Hence the Brahmans protested, and fought with all their might against any religion which proclaimed a doctrine of equality, and salvation for all. They drove the Buddhists from India, they persecuted the Jains. Some of the Hindu reformers to whose work we alluded in the chapter on Modern Hinduism, have attempted to break down the barriers of caste, and in other respects to raise the independence and moral status of their countrymen. They have but very partially succeeded.

Theosophy.

A recent attempt has been made in India to bring together the different religionists into one common

Founders of
Theosophy
in its present
aspect.

system. The preachers and advocates of 'Theosophy' pretend that there is nothing in their doctrines, which cannot be accepted by all the various forms of of Hinduism, either, under the banner of orthodoxy, or under that of secession. Indeed, according to the utterances of some 'Theosophists,' their religion is so comprehensive that it may embrace in its folds, Mohammedans as well as Hindus, and we presume Parsis, Jews, and Christians. All its disciples, however, must, as far as we understand, have a belief in spiritualism and occult influences, and communings with the unseen world. Marvellous are the statements of the miraculous power, hence derived, and possessed by adepts in the mysteries of Theosophy, such as the founders and propagators of this new, universal religion, in the world. Madame Blavatsky and Colonel Olcott are its great apostles in India. From what we have said above, of the constitution of the Indian mind, the reader will have no difficulty in understanding the reason why 'Theosophy' is stated to have made considerable progress in India. Spiritualism and mysticism of every kind have their believers, not only in the Sunny East, but in colder northern climes. Man, everywhere, is a superstitious animal. Perhaps no better *universal* definitions can be given of the 'lords of creation.' Considering the race, under its two aspects, male and female, it may be questioned, perhaps, which is stamped with the greater mark of superstition. In the East, at all events, there is not much difference in this respect between the sexes. We may, however, be mistaken, for, owing to the circumstances in which women are placed in that quarter of the world, there is not much opportunity of arriving at their sentiments on any subject whatever. It seems scarcely possible, however, that they could be more superstitious than the great majority of the men are. When Europeans speak of Hindus, or Mohammedans, it must be remembered that they mean the male members of those communities. In most religions, as in other movements in the West, women have frequently played an important part. In the East, it is not so. (We except, of course, Christianity.)

Madame
Blavatsky.

In the present Theosophical movement, however, it is first of all with a woman, Madame Blavatsky, that we have to do.* In an article which appeared in the *Graphic*, entitled "What is Theosophy?" the

The *Graphic*.

* Some Hindu writers speak of 'Theosophy' as no new doctrine to them. Theosophy, in the literal acceptation of the word has of course been the subject of meditation for ages. But, surely, they are mistaken in confounding that science, with the present modern development.

A. D. 1884.

Theosophists
in London.

answer was thus given :—" For some time past, an impression, more or less vague, has been abroad that a new and strange propaganda is being carried on in London. For three years and more the Anglo-Indian Press has excitedly discussed certain remarkable phenomena, said to have been produced in Simla, and elsewhere, by Madame Helene P. Blavatsky, a Russian lady naturalised in the United States. The excitement spread to London. Casual references to the Theosophical Society and its leaders, mostly of a derisive or contemptuous kind have been made in the press ; excited talk about it has been heard at æsthetic teas and intellectual luncheons. More than once lectures have been delivered in London by one of the Theosophical leaders. Finally, the large gathering at the Prince's Hall (July 21, 1884) Piccadilly, held in honor of Madame Blavatsky, herself, and of Colonel Olcott, though unreported in the London press, brought the matter prominently before intellectual London. What is it then that the Theosophical Society has to teach ; neither more nor less than a new view of science, man and the universe—a new philosophy, a new religion. It would be a long story to tell in all its details, but the outline may be stated in a few words. The whole discovery is due, in the first instance, to Madame Blavatsky. This remarkable woman is daughter of Colonel Peter Hahn, and widow of Councillor Nicophore Blavatsky, formerly Vice-Governor of the Russian Province of Grivan, Caucasus. An observer would guess her age at sixty-five or more, and no one could fail to notice the unusual power revealed in her face. For forty years past, Madame Blavatsky has devoted herself to "occult" studies, and she has at last become aware—in what precise manner has not yet appeared—of the existence, in a remote part of Thibet, of a secret association of brotherhood, endowed with extraordinary knowledge, and possessing what appear to be miraculous powers over the forces of nature. To Thibet Madame Blavatsky journeyed. Seven long years she remained with the Brothers undergoing a training of extraordinary severity, and at the end of that period she returned to the world, not indeed a fully trained adept, but an initiate, possessing powers of an altogether abnormal kind. Acting under the guidance of the Brothers in the Himalayas, Madame Blavatsky

Mahatmas.

Theosophy
in America.

* After five years of uninterrupted success in the philanthropical work in India, the founders of the Theosophical Society are on a voyage to Europe to visit the various Branch Societies in that part of the world."—*Indian Mirror*.

Theosophy
in India.

Mr. A. P.
Sinnott.

Theosophist
miracles.

Kut Humi.

visited America, and there in conjunction with Col. Olcott, whose spiritual apprenticeship, on similar lines was then set on foot, founded the Theosophical Society whose aims are to be promote the universal brotherhood of mankind, to foster the study of Aryan literature, and to explore the psychological powers of man. Madame Blavatsky and Colonel Olcott subsequently returned to India to establish the society amongst the natives there. In India Madame Blavatsky made the acquaintance of Mr. A. P. Sinnott, the gentleman who has written most on the Theosophical movement. After distinguished work as a journalist in England, Mr. Sinnott had gone to India to assume the editorship of the *Pioneer* at Allahabad, and it was under his roof in the year 1880, that Madame Blavatsky produced those remarkable series of phenomena which set all India talking, and which Mr. Sinnott has recorded in the 'Occult World.' These phenomena were neither more nor less than a series of what, for want of a more precise name, the ordinary mind must class as 'miracles.' Flowers fall from blank ceilings; letters were instantaneously transported through the air from Madame Blavatsky at Simla to the brothers in Thibet, and answers were at once returned; cups and saucers lacking at picnics were 'created' by Madame Blavatsky, a lady's brooch, long lost, was suddenly restored under the most remarkable circumstances, a piece was invisibly broken off from a plaster cast in Madame Blavatsky's house at Bombay and was conveyed through the air to Mr. Sinnott, then in Allahabad. Nor were these miracles performed only in the presence of Madame Blavatsky; for Mr. Sinnott was himself admitted to the privileges of psychological telegraphy, and he received, by this means, many letters from a Brother, or Mahatma, named Kut Humi. All this and much more, with the evidence for each phenomenon, and many of Kut Humi's letters may be read by the curious, in Mr. Sinnott's 'Occult World.' Mr. Sinnott returned to London; a branch of the Theosophical Society, now numbering some hundred persons, has been founded here, and Madame Blavatsky, Colonel Olcott and Mr. Mohni Mohun Chatterji, a pupil of the Mahatmas, are now in London. Such are the chief external facts of the Theosophical movement up to the present time as stated by believers speaking at the Princes' Hall meeting last week. Colonel Olcott strongly protested against the idea that the Theosophical Society was to be regarded as an institution for miracle-mongers. This feature of the movement, indeed, has for long been

Powers of
the Mahat-
mas.

Esoteric
Buddhism.

Scheme of
Theosophy.

studiously kept in the background by the leaders, though it is not unnaturally, that which is most talked about, Abnormal powers over nature are possessed by no one save the Mahatmas themselves and their initiates. These powers have been merely occasionally displayed as evidence for the truth of the vast body of knowledge concerning nature, man, and the universe, which the Brothers have acquired during centuries of seclusion and contemplation—knowledge which has hitherto been kept profoundly secret, but glimpses of which the Brothers have now granted to Mr. Sinnett for transmission to the world. 'Esoteric Buddhism' * is the name of the book, in which Mr. Sinnett expounds so much of the learning of the Brothers, as they are at present willing to reveal. It is a book of much more importance than the 'Occult World.' The two do not indeed stand on the same place; for whereas the 'Occult World' is to a great extent a narrative of events, 'Esoteric Buddhism' is an exposition of a complete and very original view of man and the universe. Many features of it will not be unfamiliar to the student who has examined Buddhism, through the ordinary authorities; others are strikingly new. Whatever may be thought of the genuineness of the sanctions on which the teaching claims to rest, and on this point the present writer offers no opinion, there can hardly be two opinions as to the value of the book as a contribution to religious, and, we are tempted to say, to scientific literature. It presents a complete theory of evolution for the soul of man, corresponding to the scheme of evolution in physical nature. Such, stated in bare outline, are the history and aims of the Theosophical Society. It is amongst the strangest of the strange movements of these perplexed times. In India, where the ground is well prepared for the reception of such seed as the Theosophists have to scatter, the Society flourishes. Here it has been received in society with considerable interest, and in some cases, with respectful sympathy; but in the Press, it has been scarcely noticed. Sceptics, of course, question the whole thing; the existence of the Brothers, the value of their teachings, the sincerity, and even the morality of its European "professors." The meeting of the "Theosophical Lodge," held in Prince's Hall—referred to above—was attended by numerous people, among whom were several eminent in the fashionable and literary world. The proceedings were described by

Authorities.

Mr. Sinnett.

† Irreverently styled by the *Saturday Review*, in an article on the subject 'Esoteric Bosh.'

Colonel
Olcott on
Theosophy.

an Indian gentleman, present, who forwarded an account of them to the *Tribune* of Lahore, in which journal they appeared: "Colonel Olcott rose amid the loud cheers of the assembly and delivered a very impressive and eloquent lecture on 'Theosophy.' He said in the beginning of his address that the advent of the Theosophical Society in London was a momentous and critical event in its history. He deplored very bitterly the evils caused by that organised hypocrisy, called the Christian Church. He also loudly denounced the mischiefs wrought by the *unscientific* science of the present day. That, materialism is spreading fast in Europe, choking the noblest flowers of the human soul, leaving the human heart a dry, sterile blank, only fit for the rank weeds of unbelief and godliness, is perceptible on the very surface of European society. There is no soul; there is no God; free-will is but another name for mechanical necessity; man is simply a helpless orphan in the Universe, a mere earthly phenomenon and nothing more. This is the creed of science—or rather the so-called modern science—for we are told by the students of ancient learning that in the far off past, much further than history has yet been able to go, there existed in India and Egypt a religion and a science, not the religion and the science of the present day, but quite different from them, inasmuch as they developed the spiritual powers latent in man, and purifying him from the dirt of material desires, inspired him with spiritual aspirations. To restore this science and this religion to their pristine vigour and glory, and to check the atheistic tendency of the present age, is one of the great objects of the Theosophical Society. If theological superstitions have passed away, new scientific superstitions have come into existence. If idolatry has passed away, and churches are losing their adherents day by day, idols of science have been put up to meet the wants of human nature. Fetish worship, only on a more refined model, is started once more. But these idols of science must be smashed, and as the Colonel suggests, with the hammer of science. Theosophy, he said, was not one-sided; it was both ancient and modern; it was scientific, and it was also religious, it went with science a great way, but it also went much farther. It shirked no inquiry, said he, with a full and firm faith in his work, it dreaded no criticism. It appealed to no authority, ancient or modern, except the common sense of men. The common platform, he said, on which all men—be they Hindus and Mohammedans, Christians, Parsis, or Jews—could meet was Theosophy. The sentiment was strange; it must also have been shocking to the people, who though professing one

Authorities.

Lahore *Tribune*.

religion, are yet broken up into numerous religious sects, and whose quarrels with one another are only the scandals of Human History.

Authorities.

And what could be more shocking to the *refined* sense of the English people who have been brought up in an age when earthly pleasures are of greater importance than spiritual bliss, than to be told as the learned lecturer did tell, that the present civilization is simply a delusion, that physical science is yet groping its way in the dark, that the problem of Life and Universe has been solved by the wise men of the East ; who lived in the earliest dawn of human history, and who on the authority of much sounder philosophy than the world has yet seen, did not only believe that beneath this fleshy frame-work, the physical shell of man, there was something unreducible to any chemical formula, inexplicable by any play of molecular attraction and repulsion, a mysterious something which thought and felt and willed, and could also show that mysterious entity experimentally, could project it, and out of their bodies to any part of the globe at any time they pleased."

The aims of Theosophy, especially in connection with Hindus.

As our reader would better understand the aims of philosophy from its exposition by the Founder of the Theosophical Society, we will quote from another address, delivered by Colonel H. S. Olcott, on "The Future of Science and Theosophy" 27th April, 1885, at *Patcheappah's Hall*, Madras. In the course of this Colonel Olcott said, referring to the Association of Graduates that had been recently formed ; that a combination of educated Hindus of various castes and creeds must help to promote education, a regard for science as the ultimate arbiter in religious questions and the habit of co-operative work regardless of social antagonisms. The touch of Theosophy had shed a golden light upon the long incomprehensible texts of the Vedas, Puranas, and Upanishads, and had restored to the inhabitants of this 'cradle-land of art and creeds' the sense of self-respect. It was needless to prove the future of Theosophy, and the future of the spiritual elevation of India were interwoven inextricably. This Theosophy came from no Russian or American source, nor was it evolved in any Western school. The Rishis were its parents, and its birthplace was Asia. Notwithstanding all the vigorous efforts of the enemies of Theosophy, who were at variance among themselves, Theosophy would outlive them all. Theosophy was the true basis of religion. Its enemies were foolish enough to think that if they could but turn out or crush one or two individuals the whole thing would collapse. Nothing,

Colonel Olcott.

The Rishis the parents of Theosophy.

Bye-laws of
the Society.

Theosophy
does not de-
pend on pow-
ers claimed by
individuals.

Madame
Blavatsky
not the sole-
producer of
psychic
phenomena.

Charges
against her,
even if prov-
ed do com-
promise the
Society.

Merit of Ma-
dame Bla-
vatsky.

either in the organic basis of the Society, or in the theory of Theosophy, showed that the Society was expected to depend for its facts upon one person or upon twenty persons, upon Madame Blavatsky, or any other psychic experimentalist, visible or remote; or that they were confined to any one department of experimental research. When the bye-laws of the Society were drafted in 1875, the very first affirmation made was that 'the objects of the Society are to collect and diffuse a knowledge of the laws which govern the universe.' It mattered little whether a phenomenon, illustrative of any natural law, occurred at Adyar, or in Alaska in the presence of Madame Blavatsky, or in that of a Siberian Shaman, a Soudanese Sheikh, or a Pawnee medicine man. The Society required the fact itself, regardless of personalities. The Society was not to fall to pieces if such a phenomena, provisionally accepted as genuine, was one day proved fraudulent. No—it would simply scratch out that phenomenon or group of phenomena from its record, and look about for better ones to put in its place. Psychic phenomena result from mutual reactions of natural forces within and without the human being. It was a common error to suppose that Madame Blavatsky was the sole wonder worker in the Society—there were a number of them; and others had produced certain psychic phenomena as striking as any ascribed to her. She had shown scores of phenomena in different countries, and at different times, of the most convincing and remarkable character, the reality of which was never questioned nor could be doubted, and which proved her to be endowed with a deep knowledge of, and complete control over natural forces. As regarded the Society's attitude towards her in the recent scandalous charges* brought against her here, the speaker said that the Society positively refused to recognise its responsibility for her deeds, or words, or opinions. It did not think the charges proven, but even if hereafter proved, that would not compromise the character of the Society, undermine its foundation, check its progress, or disprove the existence of psychic powers, laws and phenomena. For the personality known as Madame Blavatsky they had a deep affection, and a sense of deep gratitude for having aroused their interest in spiritual philosophy and shown them the path of spiritual progress. But while they would individually and collectively defend her against unjust aspersions that was all—they would never attempt to shield her,

* These will be referred to presently.

APPENDIX I TO CHAPTER XVII.

I. HEADING OF THE CHAPTERS OF THE KORAN.

Each Chapter, with the exception of Chapter IX, commences thus :—

Sale's Translation.

"In the Name of the Most Merciful! God."

- Chap. I.—*The preface or introduction.* Revealed at Mecca.
- " II.—*The Cow* ; Revealed partly at Mecca, and partly at Medina.
- " III.—*The family of Imram*, (father of the Virgin Mary). Revealed at Medina.
- " IV.—*Women.* Revealed at Medina.
- " V.—*The Table.* (Fabled to have been let down from heaven to Jesus.) Revealed at Medina.
- " VI.—*Cattle.*—Revealed at Mecca.
- " VII.—*Al Araf*, (the partition between Paradise and Hell). Revealed at Mecca.
- " VIII.—*The Spoils*, (in which Mohammed gives the decision, as revealed to him from Heaven, that after battle "the division of the spoils belongeth unto God and the apostle). Revealed at Medina.
- " IX.—*The declaration of immunity*, (to idolaters with whom the faithful have entered into league). Revealed at Medina.
- " X.—*Jonas*, (from mention of this prophet towards the end of the chapter). Revealed at Mecca.
- " XI.—*Hud*, (a prophet sent to the tribe of Ad). Revealed at Mecca.
- " XII.—*Joseph.* Revealed at Mecca.
- " XIII.—*Thunder.* Revealed at Mecca.
- " XIV.—*Abraham.* Revealed at Mecca.
- " XV.—*Al Hejr.* (A territory in the province of Hejar, between Medina and Syria where the tribe of Thamud dwell). Revealed at Mecca.
- " XVI.—*The Bee.* Revealed at Mecca.

- Chap. XVII.—*The Night Journey* (referring to the prophet's transportation by night from the sacred temple of Mecca to the farther temple of Jerusalem).
Revealed at Mecca.
- „ XVIII.—*The Cave*, (wherein the seven sleepers concealed themselves). Revealed at Mecca.
- „ XIX.—*Mary* (in which circumstances relating to the Virgin Mary are related).
Revealed at Mecca.
- „ XX.—*T. H.* (Letters whose signification is undecided. Some suppose the former to stand for *Tuba beatitude*, and the latter for *Haniyat*, the name of the lower apartment of hell. Revealed at Mecca.
- „ XXI.—*The Prophets*. Revealed at Mecca.
- „ XXII.—*The Pilgrimage* (because ceremonies used at the pilgrimage of Mecca are mentioned). Revealed at Mecca.
- „ XXIII.—*The True Believers*. Revealed at Mecca.
- „ XXIV.—*Light* (from an allegorical comparison between light and God, or faith in him, about the middle of the chapter). Revealed at Medina.
- „ XXV.—*Al Forkan* (one of the names of the Koran). Revealed at Mecca.
- „ XXVI.—*The Poets*, (because at the conclusion of the chapter the Arabian poets are severely censured). Revealed at Mecca.
- „ XXVII.—*The Ant* (several strange stories are told in this chapter, among them being one concerning the ant, the name of which insect is prefixed).
Revealed at Mecca.
- „ XXVIII.—*The Story* (because in the 26th verse Moses is said to have related the story of his adventures to Shoaib). Revealed at Mecca.
- „ XXIX.—*The Spider* (the insect is mentioned towards the middle of the chapter).
Revealed at Mecca.
- „ XXX.—*The Greeks*, (containing an alleged prophecy of Persian victories over the Greeks.)

- Chap. XXXI.—*Lokman*. (In the world, or in their graves.) Revealed at Mecca.
- „ XXXII.—*Adoration*. (Believers are said, in the middle of the chapter, to fall down adoring.) Revealed at Mecca.
- „ XXXIII.—*The Confederates*. (Referring to the war of the ditch, in the fifth year of the Hegira, when Medina was besieged by Arab tribes and Jewish confederates.) Revealed at Medina.
- „ XXXIV.—*Saba*. (Because mention is made of the people of Saba in the fifteenth verse.) Revealed at Medina.
- „ XXXV.—*The Creator*. (Treats on God, and Angels.) Revealed at Mecca.
- „ XXXVI.—*Y. S.* (Meaning of initials, undetermined, supposed to stand for *Ya insan*; 'i. e., *O man*' The Mohammedans read it to dying persons in their last agony.) It treats of the resurrection.) Revealed at Mecca.
- „ XXXVII.—*Those who rank themselves in order* (supposed either to mean the souls of men who range themselves in obedience to God's laws, or of those who rank themselves in battle array to fight for the true religion).
- „ XXXVIII.—*S.* (Meaning of the letter, unknown, supposed by some to stand for *sik*, *truth*, or *sadaka*. *He* (Mohammed) *speakeeth the truth*. Revealed at Mecca.
- „ XXXIX.—*The Troops*. (Because at the end of the chapter it is said the wicked shall be sent to hell, and the righteous admitted into paradise by troops.) Revealed at Mecca.
- „ XL.—*The True Believer*. (Because mention is made of one of Pharaoh's family who believed in Moses). Revealed at Mecca.
- „ XII.—*Are distinctly explained*. (Commands to infidels to forsake the worship of idols, and to worship God). Revealed at Mecca.

- Chap. XLII.—*Consultation*. (Because believers are herein enjoined to consult and use deliberation in their affairs, in order to act for the best). Revealed at Mecca.
- ” XLIII.—*The Ornaments Of Gold*. (Referring to these as provision for this life). Revealed at Mecca.
- ” XLIV.—*Smoke*. (The word occurs in the commencement of the chapter). Revealed at Mecca.
- ” XLV.—*The kneeling*. (From a line in the chapter; ‘thou shalt see every nation kneeling’). Revealed at Mecca.
- ” XLVI.—*Al khaf*. (The plural of Hekf, signifying lands which lie in a crooked or winding manner.) Revealed at Mecca.
- ” XLVII.—*Mohammed*. Revealed at Medina.
- ” XLVIII.—*The Victory*. Revealed at Medina.
- ” XLIX.—*The Inner Apartments*. Revealed at Medina.
- ” L.—*K*. Revealed at Mecca (*K*. is supposed by some to designate Mount Kaf, which several Eastern writers fancy encompass the whole world. Others think *K*. to stand for *Kada Al amir*, i. e., *the matter is decreed viz. the chastisement of the infidels* (Note, Sale’s Koran).
- ” LI.—*The Dispersing*. Revealed at Mecca.
- ” LII.—*The Mountain*. Revealed at Mecca.
- ” LIII.—*The Star*. Revealed at Mecca.
- ” LIV.—*The Moon*. Revealed at Mecca.
- ” LV.—*The Merciful*. Revealed at Mecca.
- ” LVI.—*The Inevitable*. Revealed at Mecca.
- ” LVII.—*Iron*. Revealed at Mecca or at Medina.
- ” LVIII.—*She who disputed*. Revealed at Medina.
- ” LIX.—*The Emigration*. Revealed at Medina.
- ” LX.—*She who is tried*. Revealed at Medina.
- ” LXI.—*Battle Array*. Revealed at Mecca.
- ” LXII.—*The Assembly*. Revealed at Medina.
- ” LXIII.—*The Hypocrites*. Revealed at Medina.
- ” LXIV.—*Mutual Deceit*. Revealed at Mecca.
- ” LXV.—*Divorce*. Revealed at Medina.

- Chap. LXVI.—*Prohibition*. Revealed at Medina.
- „ LXVII.—*The Kingdom*. Revealed at Mecca.
- „ LXVIII.—*The Pen*. Revealed at Mecca.
- „ LXIX.—*The Infallible*. Revealed at Mecca.
- „ LXX.—*The Steps*. Revealed at Mecca.
- „ LXXI.—*Noah*. Revealed at Mecca.
- „ LXXII.—*The Genii*. Revealed at Mecca.
- „ LXXIII.—*The Wrapped up*. Revealed at Mecca.
- „ LXXIV.—*The Covered*. Revealed at Mecca.
- „ LXXV.—*The Resurrection*. Revealed at Mecca.
- „ LXXVI.—*Man*. Revealed at Mecca.
- „ LXXVII.—*Those which are sent*. Revealed at Mecca.
- „ LXXVIII.—*The News*. Revealed at Mecca.
- „ LXXIX.—*Those who tear forth*. Revealed at Mecca.
- „ LXXX.—*He frowned*. Revealed at Mecca.
- „ LXXXI.—*The Folding up*. Revealed at Mecca.
- „ LXXXII.—*The Cleaving in sunder*. Revealed at Mecca.
- „ LXXXIII.—*Those who give short measure or weight*. Revealed at Mecca.
- „ LXXXIV.—*The Rending in sunder*. Revealed at Mecca.
- „ LXXXV.—*The Celestial Signs*. Revealed at Mecca.
- „ XXXVI.—*The Star which appeareth by night*. Revealed at Mecca.
- „ LXXXVII.—*The Most High*. Revealed at Mecca.
- „ LXXXVIII.—*The Overwhelming*. Revealed at Mecca.
- „ LXXXIX.—*The Daybreak*. Revealed at Mecca.
- „ XC.—*The Territory*. Revealed at Mecca.
- „ XCI.—*The Sun*. Revealed at Mecca.
- „ XCII.—*The Night*. Revealed at Mecca.
- „ XCIII.—*The Brightness*. Revealed at Mecca.
- „ XCIV.—*Have we not opened*. Revealed at Mecca.
- „ XCV.—*The fig*. Where revealed, disputed.

- Chap. XCVI.—*Congealed blood.* Revealed at Mecca.
- „ XCVII.—*Al Kadr.* (Power, honour, dignity.)
Where revealed, disputed.
- „ XCVIII.—*The Evidence.* Where revealed disputed.
- „ XCIX.—*The Earthquake* (referring to the last day, when, according to the opinion of some, the earth will be enabled to speak as a witness to the deeds of man.) Where revealed, disputed.
- „ C.—*The War-Horses which run swiftly.*
Where revealed, disputed.
- „ CI.—*The Striking.* Revealed at Mecca.
The Striking is one of the names given to the last day, because it will *strike the hearts of all creatures with terror.* (Note to *Sale's Koran*).
The Koran represents a weighing of the deeds of men, those whose good works, weigh heavy in the balance shall lead a *pleasing life*, “but as to him whose balance shall be light, his dwelling shall be the pit of hell. What shall make thee to understand how frightful the pit of hell is? It is a burning fire.”
- „ CII.—*The emulous desire of multiplying.*
Where revealed, disputed.
- „ CIII.—*The afternoon.* Revealed at Mecca.
- „ CIV.—*The Slanderer.* (denunciation against).
Revealed at Mecca.
- „ CV.—*The Elephant.* Revealed at Mecca.
- „ OVI.—*Koreish.* Revealed at Mecca.
- „ CVII.—*Necessaries.* Where revealed disputed.
- „ CVIII.—*Al Cawthar.* (abundance.) Revealed at Mecca.
- „ CIX.—*The Unbelievers.* Revealed at Mecca.
- „ CX.—*Assistance.* Revealed at Mecca.
- „ CXI.—*Abu Laheb* (denouncing him, the uncle of Mohammed, and the bitter enemy of the prophet). Revealed at Mecca.
- „ CXII.—*The Declaration of God's Unity.*
Where revealed, disputed.
- „ CXIII.—*The Daybreak:* Where revealed, disputed.
- „ CXIV.—*Men.* Where revealed, disputed.

THE MAHDI.

THE following account of the Mahdi was drawn up by the late Lieutenant-Colonel Stewart, who was killed at Merawi on his way down the Nile from General Gordon at Khartoum :—

“Mahomet Achmet, the Mahdi, is a Dongolawi, or native of the province of Dongola. His grandfather was called Fahil, and lived on the Island of Naft Arti (Arti-Dongolawi for “Island”). This Island lies east of and opposite to Ordi, the native name for the capital of Dongola. His father was Abdullahi, by trade a carpenter. In 1852, this man left and went to Shindi, a town on the Nile, South of Berber. At that time his family consisted of three sons and one daughter, called respectively Mahomed, Hamid, Mahomet Achmet (The Mahdi), and Nur-el-Sham (Light of Syria,) at Shindi another son was born called Abdullah. As a boy Mahomet Achmet was apprentice to Sherif-ed-deen, to his uncle, a boat [?] residing at Shakabeh, an Island opposite Sennar. Having one day received a beating from his uncle, he ran away to Khartoum, and joined the free school or “Medressa” of a faki (learned man, head of a sect of Dervishes), who resided at Hoghali, a village, east of and close to Khartoum. This school is attached to the tomb of Shiekh Hoghali, the patron saint of Khartoum, and who is greatly revered by the inhabitants of that town and district. (The Sheikh of this tomb or shrine, although he keeps a free school and feeds the poor, derives a very handsome revenue from the gifts of the pious. He claims to be a descendant of the original Hoghali, and through him of Mahomet.) Here he remained for some time studying religion, the tenets of his Sheikh, &c., but did not make much progress in the more worldly accomplishments of reading and writing. After a time he left and went to Berber, where he joined another free school kept by a Sheikh Ghubush, at a village of that name, situated nearly opposite to Mekherref (Berber.) This school is also attached to a shrine greatly venerated by the natives. Here Mahomed Achmet remained six months completing his religious education. Thence he went to Aradup (Tamarind Tree) village, south of Kana. Here in 1870 he became a disciple of another faki, Sheik Nur-el-Dain (continous light). Nur-el-Dain subsequently ordained him a Sheikh or faki, and he then left to take up his home in the island of Abba, near Kana, on the White Nile. Here he began by making a subterranean excavation (Khaliva-retreat) into which he made a practice of retiring to repeat for hours one of the names of the deity, and

this, accompanied by fasting, incense burning, and prayers. His fame and sanctity by degrees spread far and wide, and Mahomet Achmet became wealthy, collected disciples, and married several wives, all of whom he was careful to select from among the daughters of the most influential Baggara Sheikhs (Baggara tribes owing cattle and horses) and other notables. To keep within the legalized number (four), he was in the habit of divorcing the surplus and taking them on again according to his fancy. About the end of May, 1886, he began to write to his brother fakis (religious chiefs), and to teach that he was the Mahdi foretold by Mahomet, and that he had a divine mission, to reform Islam, to establish a universal equality, a universal law, a universal religion, and a community of goods ("beyt-ul-mal"), also that all who did not believe in him should be destroyed, be they Christian, Mohammedan, or pagan. Among others he wrote to Mahomet Saleh, a very learned and influential faki of Dongola, directing him to collect his Dervishes (followers) and friends and to join him at Abba. This Sheikh, instead of complying with his request, informed the Government, declaring the man must be mad. This information, along with that collected from other quarters, alarmed His Excellency Reouf Pasha, and the result was the expedition of 8rd August, 1881. In person the Mahdi is tall, with a black beard and light brown complexion. Like most Dongolawis, he reads and writes with difficulty. He is local head of the Gheelen or Kadriga order of Dervishes, a school originated by Abdul Kader-el-Ghulami, whose tomb is, I believe, at Bagdad. Judging from his conduct of affairs and policy, I should say he had considerable natural ability. The manner in which he has managed to merge the usually discordant tribes together denotes great tact. He had probably been preparing the movement for some time back." During the progress of the Mahdi in the Soudan, Mehdi Ali, Moonoo Nawaz Jung, Political and Financial Secretary to H. H. the Nizam's Government, addressed a letter to a Bombay Paper, in which he discussed the attitude of the Mohammedans in India in prospect of a Russian advance. In the course of the letter the writer thus describes Mohammedan feeling in India towards the Mahdi. "It is alleged that the Mohammedans in India sympathize with the Mahdi of the Soudan. This is not true. In the first place, the Shia, who form one-half of the Mohammedan population, do not expect the appearance of a Mahdi. He was, they say, born 1,100 years ago, and is still

hiding. As regards the Sunnis, they do not believe in the present claimant, because he does not fulfil the conditions of the true Mahdi, one of which is that he must appear at Mecca. When the pretensions of the self-styled Mahdi are spoken of amongst Mahomedans of India, they are only alluded to to be laughed at. The following remarks in reference to Indian Mahomedans by the same writer will be interesting to the reader:—"Those persons who call the whole of India disloyal are good enough to say that the Mahomedans of India are most disloyal. This I deny; the Mahomedans have reason to be very loyal and grateful. When the British began to interfere in Indian politics, the Mahomedan power was broken, and it is the English who probably saved Mahomedans from extermination by Sikhs or Mahrattas. Since then no opportunity has been neglected to promote our interests. Special advantages have been given to the employment of Mahomedans, and special steps have been taken to encourage their education. England is in reality the head of the first Mahomedan nation in the world and her previous policy of support to Turkey entitles her to the respect of all good Mahomedans. To Lord Dufferin in particular, at the present time, we look with confidence for a continuance of that policy. He knows the Turks and Turkey well, and since the days of the great "Elchi"* he has done more than any other man to uphold the dignity of the English name in Mahomedan countries. By his own words in Bombay he has shown himself a friend to us, and in return we look upon him as a friend. Hitherto I have spoken on behalf of the people of India generally and of the Mohamedans in particular. Allow me to add that as regards the State I serve, the feeling is one of enthusiastic loyalty, and should there ever again be a crisis in India, we will guarantee that Hyderabad will be found as loyal and staunch as she was in 1857. All that we want now is that you should give us a chance of showing our loyalty."

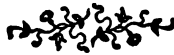
* Lord Stratford de Redcliffe.

Sunnis and Shiaks. We are indebted to a friend, Ahmed Ali Khan, a gentleman qualified as an English barrister, for the following:—

"The fundamental distinction between the Shias and Sunnis is that the former look upon Ali, cousin and son-in-law of Mohamed, as his immediate rightful heir, to the entire exclusion of Abu Bekr, Omar, and Osman; while the Sunnis regard these three in succession, as Mahomed's Khalif's assigning the fourth place to Ali. This chief difference has given birth to many others of great importance. From it

spring forth the different modes of prayer, among the two rival sects. Five prayers a day are enjoined by the Mahomedan religion, one before sunrise, two before sunset, and two after sunset. The Shiabs repeat their afternoon prayers successively, allowing a brief interval between the two—an interval which is occupied in reciting certain passages from the Koran, or hymns. The Sunnis allow a considerable space of time to intervene between their saying of the two afternoon prayers. The same distinction holds good between the two sects in reference to the evening prayer. These differences do not generally constitute a bar to the inter-marriage of the sects. It is, however, to be feared that a bigoted Shiah will not contract marriage with a Sunni, and *vice versa*.

As a rule, social intercourse between the sects is freely maintained; though perhaps a Sunni would not be received with the same cordiality by Shiabs, as the latter would show to one of themselves. The converse is also true, with regard to the cheerfulness and earnestness extended by the Sunnis to Shiabs, whose reception by the former would be colder and more ceremonious than that experienced by a Sunni at the hands of his own sect. In their faith in the saints Shiabs seem more tenacious than Sunnis. The former, not only have more saints, but they place in that category those who would not be so regarded by Sunnis—for instance, the Shiabs count as saints all their religious heads, who are well-versed in Mahomedan theology, and also Mussulmans, who without such extensive learning, have passed a holy life, in accordance with the rules laid down by their sect. And, yet, it must be stated, the Sunnis frequently go beyond their rival co-religionists, in their estimation of the qualities which, in their eyes, constitute a saint. As such they regard a Sunni who has the credit of performing certain things considering marvellous and supernatural, and which might fall under the head of, properly speaking, jugglerly. And this, indeed has often been the case even when the 'saint' is known to have lived a life in direct opposition to the religious dogmas maintained by the orthodox Sunni.



INTRODUCTORY CHAPTER XVIII.

Authorities.
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Parsis-Eur-
asians.
Parsis: their
origin.

WE propose in the present chapter, first, to give a brief account of the Parsis, and then to conclude with some remarks on the Eurasians, or descendants of European and Indian parents. The Parsis are of Elamite or Persian origin. In ancient times the Elamites (so called in the scriptures; from their country Elam, which received its name from the eldest son of Shem) were subjugated by Ninus and Semiramis, and Elam became a province of the vast Empire of Assyria. Persia was long under the rule of the Medes. The historical accounts of this period are not to be depended on. The annals, composed in the twelfth and thirteen centuries A. D., are but a tissue of fabulous traditions.

Ancient Per-
sian religion.

We may conclude, however, with some degree of probability, that at the time of their subjection to the Medes, the Persians were a mountain race, divided into castes, or tribes. Of these ten are mentioned, of which the most considerable were the Pasargadæ, the Maraphians and Maspians, who were composed of nobles and warriors. The Achæmenidæ, a branch of the Pasargadæ, were the ruling-tribe. Three of the remaining castes were labourers, and four followed the occupation of shepherds. The origin of the Persian religion is buried in obscurity. The Elamites built no temples, but worshipped in the open air, and on the tops of mountains, the sun (*Mithras*) or fire, as an emblem of the Supreme Being. They also venerated the stars and planets.

Magian.

This adoration of the heavenly bodies, we have already noticed as prevalent among some of the Arab tribes, previous to the establishment of the doctrines of Mohammed. This form of religion, Sabæism, is supposed to be a corruption of the Magian tenets. We find allusions to it in the book of Job. The term Magian is derived from the Magi, a sacerdotal caste of the Medes, who introduced their opinions into Persia. The Magi endeavoured to account for the existence of evil, and adopted the conclusion that there were two first causes, or Principles, a God of Good, and a God of Evil. This notion was afterwards held by the Manichees. Mohammedan and Christian writers have thence asserted that the Persians were Dualists. This, however, they have always denied. According to them they worshipped only Ormuzd, or Ahura Mazdao, as the source of light and all that is good. Fire was sacred, and particularly the sun as its symbolic representation. Ahriman, or the spirit of evil, has no creative power, and none of the characteristics of the Deity. To his influence, however, are ascribed

wars, plagues, floods, epidemics destructive animals, and death. Blackness, darkness and desolation are his symbols, as light is the symbol of Ormuzd.

Authorities.
—

M. Leon
Delbos.

Zoroaster
and his
tenets.

Conception
of the Deity.

M. Leon Delbos, who has been called the Max Müller of France, has in addition to his researches into other subjects pertaining to Oriental life and literature, devoted considerable attention to the doctrines of Zoroaster, and the modern Parsis. He says that it is an error to regard their present faith as a system of dualism. It was the object of Zoroaster to teach in the Zend Avesta an elevated monotheism. Zoroaster endeavoured to restore this religion, and to reform the corruption which had, as in most of the Eastern religions, we have considered, crept into it. According to *Eusebius*, Zoroaster maintained that "God is the first Being; incorruptible and eternal, unmade and indivisible, altogether unlike to all His works, the principle and author of all good. Gifts cannot move him. He is the best of the good, and the wisest of the wise. From Him proceed law and justice. "This Being is nameless. Ormuzd, is the first creation of the great unknown, Ormuzd is infinite, almighty, pure and holy, and of perfect wisdom. The sun is his symbol. In opposition to Ormuzd is Ahriman, source of all evil. From both spring numerous inferior spirits. The contest between Good and Evil is to eventually end in the triumph of the former. The souls of men are all to be purified at the last day by fire, which is to consume Ahriman and all evil. Goodness is then to reign supreme. This salvation is to be brought about by the influence of a mediator, Mithras, who as God and man, is to reconcile the Creator with the creature. In Mithras are all the attributes of Ormuzd. Mithras is the divine light, intelligence, and the sun is the symbol to man, of that higher, and clearer light in which is contained and reflected the essence of all that is good. *Zeruane Akerne* expresses the idea of that infinite being to whom the Parsis give no name, but simply in its reference to His eternity, without beginning or end. The words signify infinite time. As Brahm, or rather Om, or Aum is above all the gods, above the Trimurti, beyond conception, with the Hindus, so is the nameless one with the Parsis. In like manner, he is sometimes called by the names of all the gods. Judaism and Mohammedanism both affected to take the heavenly kingdom as a prototype of their religious systems on earth. The Word is the manifestation of God. It is God on earth, with the Parsis expressed by *Fereurs*, the ideals and patterns of all visible things, Everything, every law which

governs the universe has its Fereur. God spake the creative word "Honover," "I am," or "Let it be," and all that is came into existence. Ormuzd and Ahriman were the agents of that Word which has been spoken throughout eternity by the Infinite, All Powerful, and the Word is still being spoken, and the work of creation going on, as well as that of destruction. In an old Persian sculpture Mithras, as a young man is represented, as about to plunge a knife into the equinoctial bull. This is the idea of sacrifice, a type of the life of nature, which falls a victim to the seasons, returning to the source from which it emanated, and again, through the instrumentality of the 'Word' restored in full vigour.* Thus each year the bull is killed afresh. The universe was divided between Ormuzd and Ahriman, Good and Evil. Everything in nature represented the one, or the other, especially the animals symbolised them. The hawk and the eagle were images of Ormuzd, as eternal time, and clear vision penetrating all things; while the great dragon-serpent is Ahriman. Four persons of the name of Zoroaster are mentioned by ancient authors. It is probable that the founder of the religion we are considering was born in Media about the same time as Cyrus. It is supposed that he travelled to Judæa, where he studied the books of Moses and Solomon. On his return to his own country, he retired to a cavern, in which he wrote the *Avesta*, in the sacred language of the Persians—the Zend—hence his book is called the Zend-Avesta.† Herodotus, in *Clio*, has noticed some peculiarities in the manners and customs

Authorities.

Herodotus,

Sacrifice.

Birth of Zoroaster.

* This was the idea of the Aryans in their Asuamedha or horse sacrifice. "We may assume that the original Zoroastrianism founded a new religion before the migration to India as a mere counterpoise to the earliest Bactrian naturalism, and that the Aryans, when they emigrated, carried with them the primitive Zoroastrian religion on their great conquering expedition, the last scene of which was the Indian country. The Agni or fire worship, of which mention is made in the Védic hymns, must be considered as a remnant of the pre-Zoroastrian doctrine." (Bunsen). See the chapter on the Indo-Aryans, ante.

Opinions concerning the period in which Zoroaster lived.

† According to some accounts Zoroaster taught his doctrines about the end of the seventh century before Christ; fifteen hundred years after Buddha had protested against the Brahmanical hierarchy and nearly a century before Confucius taught his philosophy in China. Chronologists impute to the latter period the general decline of a pure Monotheism, and triumph of Polytheism. But this supposition is irreconcilable with the conclusions of Bunsen which presupposes the existence of Zoroastrianism to that of Brahmanism, which succeeded the early belief of the first Aryan immigrants into India. Many of the Parsis

The Ancient
Persians as
well as the
modern Parsi
do not ex-
tinguish fire.

Parsi sects.

of the ancient Persians with which the reader may become acquainted. Richardson remarks that "the worship of the ancient Persians had unquestionably been very early corrupted. The reverence paid to the sun and to fire, which Zoroaster appears to have considered merely as representatives of omnipotence, the fountain of light, seems to have been an idea too refined for the gross capacities of the vulgar, who without regard to the great visible prototype, turned all their thoughts to the adoration of those ostensible deities." We have already remarked that it is on this ground that the Brahmans excuse their countenance and outward observance of the gross idolatry which is practised by the majority of Hindu worshippers. The same authority says: "The ancient Persians durst not, by their religion, extinguish fire with water; but endeavoured to smother it with earth, stones, or anything familiar. This method would not soon extinguish a blazing forest. The Parsis of Guzerat are still guided by the same hurtful superstition," which, indeed, guides the conduct of all Parsis. We may add, however, that though the Parsis do not consider it lawful for themselves to engage in extinguishing a fire, they will do nothing to hinder others from arresting a conflagration destructive to their property. In a recently published work by a Parsi author,* it is stated that "the Parsis of India are divided into two sects, the Shekenshais and the Kadmis. They do not differ on any point of faith, as the Protestants do from the Romanists; nor does the distinction between them at all resemble that which divides the different castes of the Hindus, or the Shiahhs and Sunnis among

Authorities.
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Richardson.

maintain that Zoroaster flourished 4,000 years ago, when he kindled that holy fire which they have ever since kept burning. "These religionists were called *Guebres* or *Gauers* (infidels) by their enemies in Persia. Some who escaped the Mohammedan persecution are still to be found in the deserts of Caramania, towards the Persian Gulf, and in the province Yerd heram. The greater portion, however, fled to an island in the Persian Gulf," whence the Mohammedans still pursuing them with inveterate hostility, they were again compelled to fly and eventually landing on the shores of India they solicited the protection of the Hindus. This was granted on condition that the fugitives made a profession of belief in certain doctrines certainly not taught by Zoroaster. It has been already stated that the Aryan ancestors of the Hindus were Fire-worshippers, but their mixed descendants had long since been subjected to Brahmanical thralldom, when the Parsis, as they are still called in India, to denote their Persian origin, took refuge among them.

* History of the Parsis: Their Manner, Customs, Religion, and Present Position. By Dosabhai Framji Karaka, C. S. I. (Macmillan and Co.)

the Mahomedans. Their forms of worship and religious ceremony, as well as the tenets of their religion, are the same in every respect. The cause of division between the two sects is merely a difference as to the correct chronological date for the computation of the era of Yazdezard, the last King of the ancient Persian Monarchy." Slight as this difference may appear, and unassociated with religion, it has yet been the subject of much bitter controversy between the two 'Sects.' A learned Parsi, with the object of settling the dispute has made many historical researches with the result of finding that both parties are in error. It is difficult for men to give up a long cherished opinion, and, though they cannot resist the logic of stubborn facts, habit still preserves a certain distinction between the sects which is, however, now merely marked as follows. "A Parsi, when he prays, has to recite the names of the month and day on which he offers his petition. The mention of the date, therefore, is the principal distinction between the prayers of a Kadmi and those of a Shemenshai." The general agreement of the Parsis in the essentials of their doctrine is a contradiction to the statement of Volney * that the "Parsis will ever divide themselves into sects by so much the more numerous as their families shall have contracted different manners or opinions during their dispersion." It was about the year A. D. 716 that the Parsis, leaving Diu, a small Portuguese Island in the Gulf of Cambay, landed at Sanjan in Guzerat. The ruler of the country was a Hindu, who gave them, as we have before stated, shelter. Questioned concerning their religious belief, the Parsis declared that they were "Worshippers of the Supreme Being, the sun and the five elements." Such a profession did not offend the religious susceptibilities of the Hindu Monarch, who accorded the Parsis his protection, though he stipulated that they should adopt the language of the country, and dress their females in the Indian fashion with some minor usages. They were permitted to erect their temple in which the sacred fire was kept burning. Whatever, as has been mentioned before, the new-comers thought it prudent to profess inconsistent with the teachings of Zoroaster, they did not abandon the distinctive features of a creed, which they have retained ever since. It was not at the hands of the Hindus that the Parsis suffered persecution. This they were subjected to from Mohammedan bigotry. For three hundred years the

Authorities.

Karaka.

Volney.

Immigration
of the Parsis
to India.

Parsis per-
secuted by
the Moham-
medans,

* *A Survey of the Revolutions of Empires*, Eng. Trans.
Chapter XX.

Parsis unite
with Hindus
against Mus-
sulmans.

Parsis settle
in Surat.

Their pre-
sent numbers
in India.

Account of
the Parsis by
Mr. Framjee.

Parsis prospered and multiplied at Sanjan. Thence numbers went to Broach, to Surat, and to the Panjab, whence Mohammedan persecution compelled them to fly to Guzerat. In 1305, impelled by motives of self-interest, as well as from gratitude to their Hindu protectors, the Parsis of Sanjan made common cause with the latter in resisting the aggression of the Mohammedans, under Mohammed Shah. The leader of the Parsis, who numbered 1,400, on this occasion was Ardeshir. It is recorded that when the Mohammedans had overpowered and put to flight the Hindus, the Parsis continued to maintain their ground, and they eventually succeeded in defeating the Mohammedan troops. The Mohammedans, with the aid of reinforcements, in a short time renewed the struggle, and the Parsis were compelled to take refuge in the mountains. After some years, during which they underwent many vicissitudes, these Parsis settled in Surat, about A. D. 1478. Here they came into contact with Europeans, who discerning their energy, industry, and commercial aptitude, induced them to settle in Bombay A. D. 1688. Though, since the time of their first settlement in India, the Parsis have increased and multiplied, their numbers at the present time amount only to between eighty-five and eighty-six thousand. Of these the city of Bombay contains 48,000, and Surat, Broach, Thanna, and other towns in the Bombay Presidency contain about 20,000. The remainder are scattered over India, of which scarcely a town of any importance is without a Parsi merchant or shop-keeper. Mr. Jehangeer Dosabhooy Framjee read at the Society of Arts, April 17th, 1885, an interesting Paper on the Parsis and the Trade of Western India. We give an account of the meeting, and an abstract of a portion of Mr. Framjee's Paper, from the *Journal of the National Indian Association*. "The chairman, Mr. W. G. Pedder, after expressing regret for the unavoidable absence of Lord Napier of Magdala, introduced the reader of the Paper as representative of a race, few in number, but remarkable, not only for intellectual eminence and commercial enterprise—of which the Paper would afford ample proof—but from a historical and ethnological point of view. With the exception of the Jews, he believed that the Parsis were the only example of a people who, driven from their fatherland, have dwelt for more than 1,000 years in a foreign country, intermingled with an alien and infinitely more numerous population, yet have retained, almost unaffected by that close and

constant intercourse, the purity of their blood, their national manners, customs, and dress, their religion—the ancient and famous religion of Zoroaster, professed by the Magi, who visited Bethlehem 1,900 years ago—to a great extent even their language—,* and who, after the oppression, and often persecution, of many countries, have emerged to a position of eminence, and, considering their scanty numbers, of extraordinary importance in their adopted country. Personally, he had the greater pleasure in being present on that occasion, because the reader of the paper was the son of a gentleman whose friendship he had enjoyed for many years, who is not only eminent among his own countrymen, but is one of the most trusted and most distinguished among the servants of the Queen in Western India, and who has lately published a book on the history of his race, which will well repay the perusal of every Englishman interested in the East.” (The title of the work has been given in a note).

Authorities.

“The following is an abstract of the earlier part of Mr. Jehangeer D. Framjee’s Paper: He showed that the rise of the Parsi community to affluence and prosperity was contemporaneous, which the commercial development of India, which began with the arrival of European traders on her shores, and which, after progressing by leaps and bounds, now promised

Language
of the Parsis.

* In an article on the *Faith of Iran*, in the *Edinburgh Review*, it is stated that “For a thousand years back the Parsis have used Gujarati, the vernacular of Western India, as their mother-tongue. English is, beside, taught in all their schools, but so much as a smattering of Persian belongs only to the erudite few. The mass of the community repeat customary prayers in a tongue become strange by ages of desuetude, and with no conception of their purport. The recovery of the Zend or Avestan language is an achievement of European philology. Some hold on the meaning of the sacred texts bad, indeed, been retained, through the Pahlavi version of them; but Zend scholarship had no existence until Eugene Burnouf, in 1833, prepared a scientific foundation for it in his “*Commentaire sur le Yaçna*.” What we possess of Avestan literature is but salvage from a wreck. One book out of the traditional 21 is extant entire. This is the “*Vendidad*,” a code of purification and morals of primary importance. The remainder is made up of liturgical pieces, constantly recited, either by the faithful, privately, or by the priests in the course of worship. The “*Avesta*” transmitted to us thus professes to be, as M. Darmesteter remarks, not a bible but a prayer book. The lead of Europe in the study of these antique documents has been eagerly followed in India. The “*Vendidad*,” with some later religious writings, has been translated by learned Parsis into Gujarati. Avestan scholarship is actively encouraged; the fullest investigation and an enlightened interpretation of texts are countenanced.”

Parsi
Merchants.

Industry of
the Parsis.

Sir Jamset-
jee Jejeebhoy

Parsi cha-
rity.

to attain dimensions far exceeding the most sanguine expectations. Mr. Framjee then summarised from official reports the facts connected with the trade and navigation of the presidency of Bombay. The total value of sea-borne trade was in 1883-84 over 80 million sterling, and the amount showed a tendency to increase. He then traced the history of the Parsis, the descendants of the ancient Persians, and related how, driven out of their country by the Mahomedan conquest, they took refuge in India, where their history as a commercial community dates from the 15th century, the eve of the arrival of members of the great trading nations, of Europe. The Parsis, from being the servants of foreign merchants, were soon encouraged to become merchants on their own account. They excelled also in various handicrafts, and their work gained a reputation all over India. Especially, Mr. Framjee traced the connection between the Parsis and the English, and showed that their skill, shrewdness, energy, and trustworthiness made them valuable to the English, both in mercantile matters and in military operations. The trade with China* and other places brought them in large profits. They were money-changers, and undertook the remittance of sums of money and the delivery of letters; and this last duty they performed, until, in 1852, the Government took it out of their hands. In dwelling upon the well-known wealth of the Parsis, he said they owed their reputation not so much to the manner in which they accumulated it, as to the way in which they lavished it in any cause which enlisted their sympathies." Stocqueler says of the Parsis; "As merchants, ship-builders, bankers, shop-keepers, and domestics of the higher classes, they monopolise much of the business of Bombay, Poona, the Concan, and Guzerat. They hold together much like the Jews and the quakers, and, through the exercise of the qualities which distinguish those people, such as thrift, industry, patience, and intelligence, they have acquired great wealth and a high position. One of their body (Jamsetjee Jejeebhoy), whose father was a buyer and seller of bottles, and so acquired the sobriquet of *bottly-wallah*, was created a knight by patent of Queen Victoria.† The charities of the Parsis are extensive and munificent. They contribute largely

Stocqueler.

* There are about 3,000 resident Parsis in China. The example of the Parsis is quite sufficient to confute the accusations made by Hindus and Mohammedans against the British Government of preventing native commercial enterprise.

† This title was afterwards converted into a baronetcy.

to institutions erected for the benefit of Europeans and Hindus." Among other beneficent acts, such as the building and endowment of hospitals, &c., Sir Jamsetjee Jejeebhoy agreed to defray the cost, estimated at £7,394, of throwing a dam across the river Moota Moola, and providing the necessary water-works for the supply of water to the city of Poona. This dam, twice failed, once in 1845, and again during the floods in the following year. Sir Jamsetjee had expended on this work, no less than £17,500, when its completion was authorized, in 1847, at the public expense. Though the operations were conducted under the superintendence of an officer of the Government they proved a failure. This was owing, in the first place, to want of judgment in selecting a site, which could not be made sufficiently strong to resist the floods which swept away the works. The project had therefore to be abandoned, and other measures were taken to supply Poona with water. The reputation which the Parsis acquired as ship-builders, was established many years ago in the East India Company's dockyard at Surat, and has been maintained ever since. The master-builders in Bombay at the present date are Parsis. "The reputation of Bombay-built ships even attracted the attention of the Lords of the Admiralty, and in the early part of the present century sixteen men-of-war and forty large ships were constructed under the supervision of Jamshedji Bamanji, a descendant of Lavji Nasarvanji, the founder of the Wadi family." Returning to Mr. Framjee's Paper, we will give the concluding portion which referred to educational progress: "Although the Parsis are no longer the merchant princes which they once were, they retain their prominent position in the Bombay community by virtue of the progress which they have made in education, and in all the requirements of civilised society. The liberal professions and the Government services have provided fresh avenues of distinction, of which the Parsis have taken full advantage. The cause of their success in these new careers is to be found in the eagerness with which they have embraced all means of improving their minds, and in the thoroughness with which education has been spread among all branches of the community. Among Parsi boys, not five per cent fail to attend school; and in Bombay this is equally true of girls. In the Mofussil, female education is not quite so far advanced; but still, everywhere the education of Parsi girls is the rule and not the exception. The earlier Parsis who helped the English merchants, and who played the part of brokers between them and

Authorities.

Parsis as
ship-builders.

Parsi edu-
cation.

Em p l o y -
ment by Gov-
ernment.

Mr. Framjee.

Language
spoken by
Parsis.

The 'Elphinstone
Institution.'

Parsi edu-
cational esta-
blishments.

the natives, were not educated men, although in shrewdness and in good sense they could have held their own. Education among the Parsis certainly does not go back further than the commencement of the present century. The mass of the Parsis had given up the use of their own language,* the Persian, and had adopted, at an early period of their residence in India, the Gujarati vernacular. A few of the Dasturs, or head priests, studied Persian ; but if the majority of the Parsis at Surat and Bombay, during the first century of their intercourse with Europeans, added to their adopted tongue a smattering of English, that was the extreme limit of their attainments. The few schools which existed in Bombay at the beginning of the century were of a very elementary kind, and a large proportion, if not an absolute majority, of the pupils were Parsis. The great impetus to education in Bombay, in 1820, was given by the Honourable Mountstuart Elphinstone, that famous English administrator and highly-gifted man, when he founded the Bombay Native Education Society. As the name of Elphinstone was thus associated with the dawn of education in Bombay, so was it to be permanently identified with its course and development by the founding of the great institution which bears his name. While the benefits of this institution were not withheld from any race or religion, none hastened to avail themselves of its advantages with the same avidity as did the Parsis. Although the Parsis are very few in number, being no more than 100,000, they have generally been able to claim a very large proportion of their kinsmen as students at the Elphinstone College. This fact is not less gratifying than remarkable, and fully explains the subsequent success of the Parsis whenever the test of an examination decided the rewards of merit. The Parsis have also educational establishments of their own, and restricted to their own people. Of these, the most important is the Sir Jamshedji Jijibhai Parsi Benevolent Institution, founded in 1842, by the most distinguished of all the Parsis. Eleven schools for boys and the same number for girls, in Bombay, and the Mofussil, are maintained out of

* In addition to what was said in a former note regarding the researches into the Zend language by M. Burnouf, we learn that Professor Darmesteter of Paris, the well known Zend scholar, and the translator of the Vendidad and Yaçna, arrived in Bombay in March 1886. He is collecting ancient Zend and Pehlvi manuscripts from some of the principal Parsi high priests of the city. He will also endeavour to secure some ancient manuscripts in the Pustu language, preserved in the city of Lahore.

Parsi success in learning.

this charity. The four boys' school in Bombay have a roll of 1,000 pupils, and the girls' school, number 900 students. In the 15 schools in the Mofussil there are more than 1,000 scholars, and the regularity of the scholars' attendance is not less remarkable than their number, although absentees are necessarily more numerous among the girls than the boys. The results attained are equally creditable to the Parsis as scholars, and to their system of training, especially as this education is free. It should be observed that Mr. Dosabhai Nasarvanji Wadia, the Principal of the Sir Jamshedji Jijibhai Benevolent Institution, is a Parsi, a distinguished graduate of the Bombay University, whose administration and management of the school under his charge have met with unqualified praise from different educational inspectors who have examined the school on behalf of the Government. Another gratifying instance of Parsi prominence in educational matters is worthy of mention. Mr. Jamshedji Ardeshir Dalal, a distinguished graduate of the Bombay University, has recently been appointed to the Principalship of the Gujarat College. There are also several private schools conducted by Parsis, and of these schools the two principal have a muster-roll of 1,200 pupils. On passing the matriculation examination from the above-mentioned schools, a great number of them join the Arts, Medical and Engineering Colleges, and obtain degrees at the University. Several instances may be mentioned of Parsis who have gained many honours as barristers and candidates for the Civil Service. For instance, it was a Parsi gentleman, Mr. Mancherji Pestanji Kharegat, who occupied the first place in the final competitive examination for the Indian Civil Service, held in London in 1884. Another instance, in a different branch, may be cited of Mr. Rastamji Dhanjibhai Sethna, who, in open competition with all the students of the four Inns-of-Court in London, took several prizes amounting in value to 160 guineas. These results show how fortunately their efforts have been crowned and rewarded. Parsis are now prominent in every walk of life in the Bombay Presidency, for which talent and knowledge are the necessary passports. They are to be found not merely as barristers and teachers, but as members of the Civil Service, both Covenanted and Uncovenanted. In the latter capacity they serve as magistrates, revenue officers, and judges. Parsis are also well known—and I could mention many names in support of my statement—as physicians, engineers, and journalists, in all of which capacities

General
prosperity of
the Parsis.

they have distinguished themselves. The higher forms of literature remain to be attempted; but we may hope that writers of works worthy to live will appear in due time, although it is not impossible that their most successful attempts in a higher style will yet be made in the English language, which is, after all, not more foreign to them than the one they have adopted. These new pursuits have provided the Parsi community with an industrious and not impecunious means of livelihood. Among no other race in India is there a higher level of general prosperity. The poor are very few and the beggar hardly exists. The loss of exceedingly great fortunes is hardly appreciated, when there is so good an average of general welfare and contentment. We have to deplore the loss of those kings of commerce who gave the Parsi name a world-wide reputation; but, on the other hand we possess a contented community, living in a style free from the cares of life, which may well create a feeling of satisfaction among its members, and one of envy in those who regard so agreeable a condition of things.

Authorities.

Sentiments
of Parsis to-
wards the Bri-
tish Govern-
ment.

The energy, I am justified in saying, which characterised the early Parsi merchants, has not departed from their descendants, although it has found vent in new directions. The Parsis have lost that share in the trade of Bombay which might almost be considered as their birth-right; but they have succeeded in obtaining no inconsiderable compensation in other directions. They may almost claim additional credit for having successfully coped with new conditions and for having asserted their ability in spheres more intellectual than the disposal of opium to the people of the Far East. Other races when deprived of one opportunity which they knew how to take advantage of, would have succumbed to the fresh difficulties that necessarily presented themselves; but not so the Parsis. Even if they should never recover the position which they have lost as merchants, they have still a great career before them as official administrators under the Government, and as the enlighteners of coming generations among the peoples of India. In conclusion, I must add, that it would be an ungrateful omission if I neglected to state that the advantages which the Parsis, in common with the other races of India, now hold, and have long held, are exclusively due to the generous and beneficent policy of the English nation. It is unusual, I might almost say unprecedented, for the conquerors to give the subject so large and honourable a share in the conduct of public questions, but

such is the glorious and remarkable character of the English administration of India. There are those who, because they have got much, complain because they have not got more. The Parsis are not of this kind. Satisfied with the conditions under which they exist, they are well content to believe that they hold their own future in their own hands, and that time, the great healer of all wrongs, will bring in due course the realisation of all their just aspirations."

Authorities.

Mr. Pedder.

Parsis as
soldiers.

At the conclusion of Mr Framjee's Paper, on the motion of the chairman, the reader received a cordial vote of thanks, and Mr. Pedder in conveying it, said that "Mr. Framjee had been compelled in his paper to confine himself principally to the Parsis in their commercial relations : but he (the chairman) might mention that they had distinguished themselves in many other ways ; for instance, they had not lately been looked upon as a military race, but yet there was one old gentleman whom he knew a few years ago, who was a very distinguished native officer indeed. His name was Kursetjee Sett, and he was an officer of the Poonah Horse in 1817, and took part in the battle of Koregaon, one of the most gallant actions that ever reflected honour on the British flag and on the Native Army. For that service he was decorated, and for many years also did excellent service as a civil administrator. He was a man who might be considered as a typical example of what a Parsi could do in the military service if called upon. He could not refrain from again referring to Mr. Framjee's father, who was a great friend of his, as an instance of ability in civil administration. For many years Mr. Dosabhoy Framjee had been a police magistrate in Bombay, and there were very few towns in which, from the mixture of races, and the number of what might be called the rough element, sailors and others, the duties of a police magistrate were more arduous, or required more tact, temper, and knowledge of the law and mankind. He was sure he expressed the opinion of every citizen of Bombay, both Native and European, when he said not only had there not been a complaint of the way in which Mr. Dosabhoy Framjee performed his functions, but that he did so with the universal applause of the whole community. He had intended to say something in reply to the remark of one speaker on the immovability of the Parsis, but Mr. Thornton (Mr. T. H. Thornton, C. S. I.) had entirely disposed of that argument, having pointed out that wherever Western civilisation appeared, its pioneer was the Parsi."

The reader will now have gathered some details Authorities.
regarding the history, religion, and character of the Parsis. He cannot but conclude from what has been

stated that this people, driven by persecution from their native land, a persecution which did not cease to follow them in that of their adoption, have nevertheless maintained through the centuries which have elapsed since their arrival in India a high character for intelligence, probity and industry. We have been on terms of friendship with many members of the Parsi community in India, and have been led to form a high respect for them. It would be too much to say, and contrary to the experience of human nature, that there are no degraded Parsis ; but instances of such we have rarely met, and we believe that this statement will meet with general acceptance with those who have been brought into contact with Parsis. Of the family life of the Parsis, we confess, we are not so competent to offer an opinion from personal experience. The reader cannot do better than consult Mr. Dosabhai Framjee Karaka's work, where he will find this subject fully treated. That gentleman says that "The Parsi women occupy in their society a much more honourable and independent position than either their Hindu or Mahomedan sisters." An observer would arrive at this conclusion from the firmer and more self-assured attitude of Parsi women in public, than that which characterises the timidity apparent in the quicker movements of Hindu and Mahomedan females. That is of such of the latter who appear in the streets ; for, as our readers are aware, such privilege is not accorded to the women of the better classes of Hindus or of Mahomedans. The latter, if compelled to go outside their doors, hide their faces. Not so the Parsi women." The Parsi ladies," as Mr. Karaka says, "freely accompany their husbands and other male relatives, and walk and drive with them without exciting any objection or remark."

Parsi women.

Not restricted as Hindu and Mohammedan women are.

Dosabhai Framjee Karaka.

Parsi habits.

The men devote the day to their business, during which food is seldom, or sparingly taken. The principal meal is in the evening, and forms a plentiful repast. The well-to-do Parsi imbibes, rather freely, wine or spirits,* but only after this

Persians addicted to intemperance.

* "In every age the Persians have been addicted to intemperance; and the wines of Shiraz have triumphed over the law of Mahomet."—(Gibbon) "In contradiction to the above observation, it appears from Xenophon, that the Persians, in the earlier period of their history, were a temperate and sober people. But that in the time of Herodotus they drank profusely is confirmed by Plato." T. note to Beloe's Herodotus. Olio. The Parsis in India certainly cannot be described as an intemperate people.

meal. The effects of good living may be frequently traceable in the corpulence which increases with years; and apoplexy is often the cause of death.

Authorities.

Parsis do
not smoke.

Marriage.

Mr. Karaka, however, gives his co-religionists the character of being generally, temperate in their habits. "They do not smoke either tobacco or opium, their religious instinct forbidding them to bring fire, which is pure, into contact with anything which is deemed impure." With regard to marriage, Mr. Karaka says: "According to the law of Zoroaster, a boy or girl ought not to be married before the age of fifteen; but among a number of customs which the Parsis in India adopted from the Hindus must unfortunately be included that of early marriages."

Badge of
the Zoroas-
trian faith.

Parsi mode
of disposing
of the dead.

The Parsis, however, of late years have had the good sense to see the evil effects of too early marriages, and it is to be hoped that the Hindus will be led to see the wisdom of effecting like the Parsis have done, within the last forty years, a reform in this respect. We are told that though there is no prohibition against the re-marriage of Parsi widows, the latter seldom marry again. The writer of the article in the *Edinburgh Review* (to which we referred above,) says: "The distinctive practices of Parsis are; with one striking exception, negative or unobtrusive. They never smoke; they will not voluntarily extinguish fire, the use of public baths is abhorrent to them. They esteem it a sin to speak while eating, to touch the ground with bare feet, to pollute fire or water. The wearing of the *Kusti*, or sacred girdle, is the special badge of the Zoroastrian faith. It is a woollen cord, woven of 72 threads, typical of the 72 chapters of the "Yasna," passed three times round the waist to recal the triple moral obligation as to thoughts, words, and deeds, and fastened with four knots, one in honour of each of the elements. A short form of prayer accompanies its removal and replacement, and the ceremony of investiture with it, performed equally for boys and girls at the age seven, is held to imply irrevocable consecration to the Zoroastrian profession. Its correspondence with the "sacred thread" of the Brahmans vindicates for it an immemorial antiquity." The Parsis neither bury their dead like the Mohammedans, nor cremate them like the Hindus. They place the body in a round tower, of considerable height, leaving it there to be consumed by the birds of

prey, which have access to it.* The above sketch of the Parsis, imperfect as it is, will nevertheless give the reader some idea of them. For a full account he must consult the work to which we have referred, and which may be considered of trustworthy authority, as emanating from a Parsi.

Authorities.

The Parsis do not worship fire.

An independent writer, M. Delbos, whom we have before quoted, says : "It is a vulgar error to assert that the Parsis worship fire. They admit that when they pray, they turn towards light or some luminous object as an emblem of the divinity, by no means as the object of their worship. They keep a fire burning in their temples, a sacred fire, with the same object and intent. To have good thoughts, to say good words, to do good actions, is their moral code. They believe in a future state of rewards and punishments, and they believe also in God, whom they profess to see in all things, and to trust implicitly."

M. Delbos.

Opinion of a Parsi on the results of English education.

The results of an English education for Parsi girls, do not, it would appear from the following (written by a Parsi, signing himself "N. S. Ginnwalla," in the *Times of India*), commend themselves to the approbation of all the sterner sex among the Parsis:—"The modern Parsi girl is a wonderful outgrowth of English civilization and education; a blooming young girl in all the glory of English-made shoes and stockings, a fashionable cut Parsi jacket or waistcoat, a bright colored wrap or *sari*, shining in all the colors of the rain-bow, while her white head-cloth, and richly embroidered Bengal net shirt—*sudra*—or the snow-white religious garment of the Parsis complete the picture. She affects all the airs and manners of a dainty young English lady, whom she in her heart of hearts wishes to equal or imitate. She is a shallow, flighty, ill-educated, or more often, half-educated young lady; she attends some English school for native girls, where she is educated (Heaven save the mark) by

Custom of exposing their dead among the ancient Persian.

* The Magi, for a long time, retained the exclusive privilege of having their bodies left as a prey to carnivorous animals. In succeeding times, the Persians abandoned all corpses indiscriminately to birds and beasts of prey. This custom still in part continues. The place of burial of the Guebres, at the distance of half-a-league from Ispahan, is a round-tower made of free-stone; it is thirty five feet in height, and ninety in diameter, without gate, or any kind of entrance; they ascend it by a ladder. In the midst of the tower is a kind of trench into which the bones are thrown. The bodies are ranged along the wall in their proper clothes, upon a small couch with bottles of wine, &c. The ravens, which fill the cemetery, devour them." This mode of disposing of the dead is still followed, with slight variation, by the Parsis of India.

Still practised by Parsis.

an equally well-educated English woman. She prides herself upon a little smattering she may happen to have of English, music, drawing, and piano-playing, or knitting and embroidery work, and these complete her education. Among her own country men, and especially among the ignorant females of her family, and her less fortunate female friends, she is over anxious to cut a figure and to show off her English accomplishments. She figures at the band-stand or the pier, or other place, of fashionable resort in her half-Parsi, half-English dress, and drives or is driven in a smart looking brougham, or some stylish English carriage. She looks down upon her poor, ignorant and, as she thinks, uneducated sisters, and always likes to play the "burra bibi" (fine, or great lady) in public, and looks, or thinks she looks, as Anglicised as possible. Her first care is her dress and face, her next, gaieties, pleasures, and agreeable friends and companions. Her education is elementary, or I might say superficial only. The education given at any Indian girls' school is often very defective. The daughters of the poor Parsis of the humbler classes are frequently taught so-called accomplishments, which are worse than useless to them. These girls learn nothing which will be useful to them in after life, and are allowed to grow up in the belief that it is degrading to undertake occupations such as domestic, or other service by which they can honestly earn their own livelihood. The Parsis should foster and nourish all sorts of education for their sisters and daughters, whether high or elementary, or intermediate, encouraging each kind according to its want. Primary education in its humblest form cannot be too low or too simple. It should be the chief aim of primary education to strive to gather in its fold as many hundreds of the humbler classes of Parsi girls as it can. The standard of such education should be as easy as possible, consisting of a little reading and writing and some elementary arithmetic. When it takes a firm root, then a somewhat better standard may be introduced just enough to enable those girls to move comfortably and happily in the humble sphere to which their destiny confines them. These poor girls, owing to social prejudices of their ignorant parents; have but a short time during their tender age, say from their fifth to their eleventh year, within which must be learned what they are ever to learn from books, before the day when they must go forth into the wide world to help their poor parents in the daily drudgery of domestic life, or be joined in matrimonial

bonds. Besides reading, writing, and arithmetic, something of morality should be taught, so that these poor girls of the humble classes in the social scale may be instructed to speak truth, practice virtue, and to despise falsehood. But to attain this desired end, there must be good school-mistresses, women much better than are often found in several of the present schools. To educate the girls of the poorer classes of Parsis, school-mistresses of undoubted character, and high qualifications should be obtained, to teach through the medium of their own vernacular dialect. To achieve this end we ought to create a high class of Guzerati literature, and translations in pure, racy, Guzerati, of English books—histories, natural histories, high-toned moral novels. Dramas should be countenanced, and the utmost encouragement given to them. The great weakness observable among the Parsi girls of humble classes is to follow and equal their more fortunate sisters in high life. Those born of humble parents do not look to their actual circumstances, or their position in life, or the sphere of life in which they may be placed by God. What I urge most strongly and urgently upon the social reformers of the present day is this : educate well your mothers, daughters, wives, and sisters, and if you do so at all, do so sufficiently and thoroughly so as to ensure lasting and beneficial results, or else it would be much better not to educate them at all. If a thing is worth having or doing, it should be had or done by all the means in our power, and at any sacrifice or cost. If the thing is not worth your time, money and attention, leave it alone. Better not done than ill-done. Now I put this question boldly to every right and independent-thinking Parsi ; what have been the solid advantages and practical results of the so-called English education these girls have been receiving during the last twenty or thirty years ? What do they know, and when, how, and where do they use in common life the knowledge and education they are so proud of, and what good have they done to themselves, family and friends, their community, or the world and people at large thereby ? These dressed up dolls of Parsi ladies pretend to be highly civilised and refined, and better off socially, morally, and intellectually than everybody else, simply because they are able to speak, read, and write just a little English and have a glimmering idea of English society, life, dress, and manners, picked up somehow in their schools, from their mistresses, or from their equally enlightened English lady-friends, or from some trashy English novels of

fifth-rate writers. Most of these girls, when married and settled in life, turn out extravagant, selfish and showy, and sometimes prove more of a curse than a blessing to themselves and to others, by reason of their shallowness, self-importance and their useless, and unprofitable, aimless education. What can we expect from the children of such girl-mothers? As is the tree, so is the fruit. This simple sentence will convey what I think and mean about these girl-mothers. A mother's love and influence over young minds is most magical and powerful. A boy or a girl naturally takes more after the temper, habits, manners and ideas of his or her mother than father, because these young things are solely dependent upon, and are night and day associated with their mother; they have constant opportunity to see and know more of her than anybody else. The mother makes or mars the child. It is she who often bears the blame or shares the credit for the good or evil actions and course of life of her children. Oh, for that happy day which will see the regeneration of Indian mothers, and particularly Parsi mothers! The lamentable weakness of the Parsi girl is not only her ambition or blind enthusiasm to look and act every bit an English lady, and to imitate and run after every thing that is, or pretends to be English, but to follow and adopt indiscriminately every English vice, weakness and folly, however ridiculous or absurd."

The above letter furnishes sufficient internal evidence, even if the name of the writer did not tell us, that its author is a Parsi. With much of what he says regarding the adaptation of the education given, to meet the requirements of the position, which the pupil, boy or girl, has to occupy in the social scale, no doubt many of our readers will agree. That a mere smattering of the subjects taught should be acquired is not only the fault of the system of education, and the incapacity of the teachers, but it is owing to the short period, permitted, at all events to the girl, to avail herself of any tuition at all. The reason of this is that the girl is married at so preposterously early an age, that it would be impossible to devise any system of education that would fit her to become a girl-mother, with the duties and responsibilities which the writer argues belongs to such a position. Mr. N. S. Ginwalla does not touch upon this point, and probably would leave early marriages as they are. In other respects he is conservative, and his conservatism leads him to indulge in prejudice. There is no reason why, if novels are read by these

very juvenile Parsi girls, that they should not be of a high tone, rather than "fifth-rate trashy" ones. He seems also to have a very poor opinion of the intellectual acquirements of English ladies. Probably he has had no means of judging of these. His wrath at the Parsi girls, aping their manners and customs, leads him to confound externals with intrinsic advantages. If all that the Parsi girl learns from an English education is to dress as a doll, to utter broken English and to assume an air of mock gentility, no doubt it would be better to leave her as she is, with whatever learning she can pick up, in Gujerati, to fit her for the duties of a mother at so early an age. The writer lays great stress on the necessity of thorough education, but his idea of what that should be for the better classes of Parsi women is not quite clear. Even for the humbler, it is questionable what good a *little* reading, a *little* writing, and a *little* arithmetic would do. "A *little* learning," says Bacon, "is a dangerous thing," and though the aphorism is not as applicable, perhaps, to these humble Parsi girls, as it is to "Young India," of the male sex—it will hold good if we substitute "useless" for "dangerous." Then Mr. Ginwalla includes 'boys' in his denunciatory remarks on English education. Here, however, he is at variance with Mr. Jehangeer D. Framjee, already quoted, Mr. Ginwalla evidently does not approve of his co-religionists learning English in order to qualify themselves for appointments under Government. But we suspect that this conservative Parsi is more annoyed at the adoption of some English customs by English-educated Parsis. Many of them wear almost European costume, but they adhere to their peculiar-shaped hat, which is more square than the Persian, and with the summit of the cone cut off. Our readers are doubtless familiar with representations of it. The Parsis are divided into clergy (*Mobed*), and laity (*Bedeon*). The former are distinguished by wearing white head covers, while those of the latter are generally black, and glazed. The clergy attend their churches, which are plain and unornamented, every day, but the laity assemble there only on certain days. Whether the Parsis of India have any musical instruments, or characteristic music of their own, we are not prepared to say. On a recent occasion, however, if we mistake not, in the early part of 1885, Mr. K. N. Kabaraji arranged some musical recitals at the Framjee Cowasjee Institute, Bombay. The Persian story of Rustom and Sohrab was the subject chosen. Mr. Karabji explained the progress of the story

Parsi adoption of European costume.

They retain the distinguishing hat, two chief divisions of Parsis.

Parsi Churches.

Parsi Musical Recital.

during the intervals of the music, and his younger children sang some of the popular pieces to the accompaniment of a piano played by his eldest daughter. The story thus set to music is, briefly, as follows. Sohrab, the son of Rustom, a Persian hero, was born while his father was from home fighting the enemies of his country. He was absent some years, and in the mean time Sohrab grew up, and was so valorous that at the age of fourteen he took the command of an army. Success everywhere marked his progress. Treacherously and unwillingly the son was brought into opposition to his father, and a contest was maintained for three days between the two armies. Rustom wounded Sohrab mortally, and only discovered that the foe was his son, on the latter exclaiming, before he died, that Rustom would avenge him. The father was heart-broken at the death of his brave son, and, at his own hands.

Authorities.
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The *Bombay Gazette* made the following remarks on the performance :—

“Mr. Karabraj appeared to have used great judgment and discretion in his selection of the airs that were best suited to the different incidents in the story ; and his in the main successful endeavours in this direction showed that native music, defective as it is, and strange as it may sound to European ears, yet possesses some rare merits, which are capable of great development.” The Hon. J. B. Peile, who presided on the occasion, after expressing his gratification at what he had heard, said ; “I think it need make no difference in that feeling that the widest possible differences prevail as to the practical exposition of the art of music among different peoples and in different parts of the world. Music as a science is an exact science, based upon fundamental principles, and subject to immutable laws, But when we come to consider music as an art, we are conscious that very different opinions prevail as to what is acceptable music, because we are influenced by traditions, by associations, by the progress of civilization, and by taste. But these very differences give an interest to the comparative study of national music, which they make as interesting as the comparative study of the ballads of a people or of national schools of painting. A few months ago some of us here were present at an entertainment in Poona in which the national music was illustrated by what seemed to some of us strange instruments and strange air. English musicians may have thought them to be more curious than beautiful, because they are accustomed to a

The Hon.
Mr. Peile on
Indian
Music.

different method. But there could be no question that they were interesting ; and my friend, Mr. Mahdew Moreswar Kunte, traced a scientific relation between them and the music of the West. The recital of Mr. Kabraji has a larger and a more original aim than the efforts of the musicians of Poona, because he has linked with his music the poetry of the fine old Persian story of Rustom and Sohrab ; and he has endeavoured to show how the emotions excited by that touching tale can find expression in national airs. I am not competent by scientific skill in music to measure the extent of Mr. Kabraji's achievement ; but I see here before me a large audience, chiefly ladies and gentlemen of the race of Rustom and Sohrab, who have been drawn together and interested by this entertainment ; and I do not doubt that in a social point of view the enterprise has been successful. I move that our best thanks be given to Mr. Kabraji and to those ladies and gentlemen who have assisted him." The Gujerati version of the National Anthem was sung at the close of the meeting. We have no doubt that Parsis will show as much talent in the domain of music, as they have already done in more practical pursuits. They have considerable dramatic talent, and possess a theatre in Bombay with, we believe, a company, composed entirely of Parsi actors.

Authorities.

Parsi
dramas.

The Eurasians of India.

We will conclude this chapter with a few remarks, on a mixed race in India, in many respects unfortunate in the accidents of their origin. We refer to the Eurasians, a term by which they are commonly designated, and which implies that they are descended from European and Asiatic parents. We have said that the Eurasians are in many respects unfortunate, and that this is so, will be easily understood by those who consider the prejudices which subsist between the different races to which they owe their existence. Time, a community of interests, and a desire on the part of Europeans and Indians to maintain a certain degree of harmonious relationship between each other have in a measure toned down, and softened mutual animosities. The Eurasian, partaking of the blood, and many of the characteristics of the European and the Asiatic, too frequently is subjected to the contempt of both. In all countries there subsists more, or less, a prejudice against mixed races, and this is intensified when the progenitors of these on the one side, and on the other have little or nothing whatever in common, either in religion, or language, or manners and customs. The

Eurasians
debarred
from the
services'.

Authorities.
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Eurasians in
the Medical
Service,

are chiefly English and Portuguese. "Previous to the year 1791, the Company's services, civil and military, were open to Eurasians. By subsequent orders, issued in 1792 and 1795, they were excluded from all such offices, and up to the renewal of the Charter, in 1834, 'the tendency of the rule of the Company was to level Eurasians to the same rank as natives ; while, at the same time, offices to which natives were eligible, such as those of Munsiffs and Sudder Ameens, were closed against Eurasians.'" There were exceptions to this rule, for certainly as late as 1854, and probably much later, there were instances of Eurasians, serving, not only as privates, but as officers, both of commissioned, and non-commissioned rank, in the regiments of the Hon. East India Company. The privates were generally in the bands of the regiments. In the Regimental Hospital, especially, Eurasians did excellent service as Apothecaries and Stewards. As a rule these men bore excellent characters for sobriety and diligence in the discharge of their duties. There were many of them who were well-skilled in the treatment of illnesses, peculiar to the country, and their suggestions were frequently of great value to the European doctors. The sympathies of these Eurasians were, for the most part, European. They dressed in English fashion, and bore the names of their English, Scotch, or Irish progenitors. They were proud of their descent, and frequently excited a smile by boasting of the comparative fairness of their complexions as a proof of the blood that mingled in their veins.

How Eurasians are employed.

Eurasians are engaged as guards on the railways in India. A great number, especially in the Bombay Presidency, are employed as domestic servants—principally as cooks, by Europeans in the Civil, and Military service of Government. A few are shop-keepers. Of the Portuguese Eurasians many come from Goa. The men leave their wives and children behind them, and return when they have saved a little money. The majority reside permanently in British territory, and their condition is frequently very wretched from their inability to obtain employment.

We will quote here, from an article we wrote some time since, on the 'Eurasians in India'. "The Eurasians labour under peculiar disadvantages. The offspring of a mixed parentage, being descended from European fathers and Indian mothers, the former for the most part soldiers, the latter women of the lowest caste, or of none at all—'Pariahs,' these unfortu-

nate people are in a measure despised by all sections of Indian society. This invidious distinction could not fail to produce bad effects on their character and manners. Sensitive to the estimation in which he is held, the Eurasian is conceited, petulant, overbearing or servile, according to circumstances. This result, however, may, we believe, be very different if, laying aside all unworthy prejudices, we endeavour to give the Eurasian a fair start in the battle of life. Fortune hitherto has not been propitious to him, and we hear sad accounts of the misery and privations suffered by these people, consequent on the want of employment. Some indeed earn their bread in Government offices, some as guards on the railway, others again become qualified apothecaries in the military hospital. The majority, however, have not yet found an adequate field for their energies. Two papers have been read lately,* one on the grievances of the East India Community, by Mr. Sutherland, a barrister; and the other by Mr. White, the President of the Eurasian and Anglo-Indian Association of Southern India. Both these papers contain suggestions as to the best mode of providing for the necessities of the class whose cause they advocate. We quite agree with Mr. Sutherland, that the Eurasian, in common with all natives of India, irrespective of race, colour, or creed, should be eligible, when properly qualified, for positions of trust. "Mr. White who, from his position, we presume to be well-informed, as indeed the practical remarks in his paper prove, suggests a more independent attitude on the part of Eurasians, with whom he classes European natives of India. Associations exist to promote the social, moral, and intellectual advancement of Eurasians and domiciled Europeans in Calcutta, Madras and Bombay. The Madras Association, with which Mr. White deals, is, to quote from his paper, four years old, and has thirty-five branches in various parts of India, the Mysore branch being the most important. The headquarters are in Madras. The governing council is composed of from 100 to 150 members, all of whom are 'elected by constituencies in the different divisions of the city and its suburbs.' An executive committee deals with all ordinary work. There is here all the requisite machinery for carrying on the work. The sphere of the Association is capable of expansion from its central position. We have not sufficient space to enumerate all the good that has been done; but we are glad to see that one offspring of the efforts

Authorities.

Remarks on
the grievan-
ces of the
mixed race
in India.'

Mr. Suther-
land.
Mr. White.

* In 1883, before the East India Association in London.

of the association has been the establishment of a people's loan bank ; the first was started about eleven or twelve years ago. Madras now boasts of three such institutions. They have been eminently successful, and loans, being granted at a moderate rate of interest, are highly beneficial to those who, in time of necessity, had recourse to soucars, who charged at the rate of 50 and 75 per cent. It is a hopeful sign for India when natives of the country are thus led to depend on their own resources, and not have recourse to Government aid and foreign capital. Sir William Wedderburn advocates the establishment of agricultural banks in India, so as to afford assistance to the ryots in seasons of dearth. Mr. White mentions that the Maharaja of Mysore, some eighteen months ago, granted his Association 4,000 acres of land near Bangalore, for the purpose of creating, from the members of the Association, a peasant proprietary. We should like to see institutions of the kind described by Mr. White spreading all over India. They would tend in a great measure to establish a community of interests and ideas among the natives, and do much to abolish those prejudices which prevail, owing to the adventitious distinctions of caste." Archdeacon Baley (we believe of Calcutta) read a paper before the East India Association (London), in 1884, on "European Pauperism in India ; its Causes and Cure." In this he distinguished the different classes in India, which together he designated under the general term Europeans.

Authorities.

Archdeacon
Baley.

- 1.—Pure Europeans, among whom Americans are included.
- 2.—Anglo-Indians, recent settlers of English descent, with a slight admixture of native blood.
- 3.—Eurasians, those in whom the two races are equally blended.
- 4.—East-Indians of a remote European origin, in whom the native descent predominates.

The remarks of the Archdeacon were more particularly directed to the three latter classes as permanent residents in India. As a rule, though we grant there have been and are many remarkable exceptions, this mixed race is inferior, both mentally and physically, to either of those from which they are descended. The Archdeacon therefore proposed that they should be trained on the hills till they are strong. Even supposing that this plan would supply them with the stamina in which they are deficient, we do not see clearly a mode in which it could be carried out. Such philanthropic efforts to raise

the position of this mixed race might possibly be carried into effect by the English public, and by rich members, who we are afraid are very few, of the classes interested. India would, however, emphatically protest against any funds being appropriated for such a purpose from the Indian Exchequer.

For the education of the other natives of India, as well as for the last three classes in Archdeacon Bailey's division, every encouragement should be given to the establishment of technical schools. The Indian Exchequer would soon be recouped the outlay that such schools would entail, in the increase of less expensive labour in advancing the material prosperity of the country. As the Archdeacon said 'the railways for plate-layers, drivers, mechanical engineers,' and we may add, Government factories, arsenals, and work-shops, will give employment to many.

We quite agree with his suggestion that 'indigenous labour might well be made to supply the place of costly European for many mechanical trades.' This observation is equally as true for all the natives of India, as it is regarding the employment of the mixed race. But, at present, while the present system prevails among Hindus, and even Mohammedans, these are not likely to avail themselves of the advantages for which the Eurasians crave.

After his return to India Mr. D. S. White, the President of the Madras Eurasian and Anglo-Indian Association, had, in 1885, an interview with the Viceroy, the Earl of Dufferin, who very cordially received him.

Mr. White's
interview
with the
Viceroy.
Lord Dufferin.

Such particulars of the conversations as Mr. White (who, as our readers will have inferred, is himself a Eurasian) felt himself at liberty to publish were communicated by him to the *Eastern Guardian*. His account, which will interest the reader, is as follows:—"As I drove under the portico, a duffadar, as we would call him in Madras, came up and took my card. I followed him, and, asking me to take a seat, he went away and gave my card to an aide-de-camp, who came out immediately, and, very pleasantly chatting took me upstairs. Asking me to sit at the door, he went into the Viceroy's room. Before me stood a mighty Sikh sentry in grand uniform. The man was like a bronze statue, considerably over six feet high, and with a great beard as black as night. All the time I sat before him, which was two or three minutes, he stood drawn up at attention, with a face utterly impassive. The aide-de-camp came out and

asked me to pass in, and I was before the Viceroy. He—a tall man—rose from his chair and came up to me with extended hand. He gave me a friendly grasp, and said: “I know all about you, Mr. White, I am very glad to see you. Come sit down, and tell me what you have to say.” I returned that my having been permitted an interview was a great honour, and that I hoped to justify his kindness. With that we sat down, and had, I think, a good half-hour’s talk. Lord Dufferin’s kind and cordial manner set me at my ease, and I did say almost all I had to say. Lord Dufferin is a tall* spare man, with much of the American look in him. I like his features very much, because they are massive, bold, and prominent—an indication of great strength of character. There is power in him, and yet his manner is gentle. His eyes are unfathomable. What they may wake up to in an emergency I cannot say, but there is no doubt that he is under perfect self-control—a very great thing indeed. I thought, and still think him, just the man for India at the present moment. The responsibility on him just now must be positively frightful,† but he is calm as man can be. He leaves for Rawalpindi on Monday evening. Lord Dufferin was rather minute in his inquiries about the Eurasians of Madras, asking about their number, their specialities, their aptitude for military service, &c. I told him of the Volunteers, and the advantages which would accrue from the formation of a Reserve force. I added that they did not care to fill small appointments in Government departments, involving travelling and hard usage. This part of the conversation closed by Lord Dufferin observing “the question of forming regiments or a Reserve force is a bygone, and requires careful consideration.” From other sources, I have heard that the question of forming regiments and treating them like the British soldiers is seriously engaging the attention of Government. A good time, therefore, is coming, and I would strongly urge that steps be at once taken by the Association to encourage enlistment in the Infantry and Artillery Volunteers, and to ascertain by writing to the various stations in Southern India, Bangalore included, what prospects there are of forming a battalion or two, and what number of men could be counted on for a Reserve Force. I feel that information before long will

Authorities.

* This was Mr. White’s impression.

† It was at the period of the Afghan crisis, brought on by Russia.

be called for, and we must be ready to give it.* Lord Dufferin next questioned me about what I was going to do in Calcutta, and I frankly gave him my plans. I told him of the meeting we were to have here, and the line we intended to adopt, at which he seemed pleased, observing : " Do all the good you can before leaving." I took the opportunity of stating my reasons for the course followed by me for the last two years, how I had to counteract influences which might have proved detrimental to the interests of Eurasians and domiciled Europeans in their relations with the Government. I concluded something in this way :—" I studied the subject dispassionately, and came to a conclusion. I saw it was the right thing to do, Sir, and I did it with all my might, and you may depend upon it that I will always do my best to teach the people the duty they owe to Government."

Authorities.
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Mr. White's
advice to the
'mixed race.'

I did not attempt to touch upon points which are officially before the Governor-General, because I knew they would have to be decided in the usual official course ; but I may say this—Lord Dufferin is agreeably impressed with the Eurasian and domiciled European community, and he sticks to the motto of " Fair play." Everything therefore depends upon us, more we cannot and ought not to expect, and I trust the community throughout India will listen to me, and, while giving Europeans all legitimate help, I beseech it to live in terms of amity with the general population. In the providence of God, the destiny of the Eurasian and Anglo-Indian community is fulfilling itself, we are at last called upon to be the link binding the dominant class to the natives of India—to be the interpreters of Western Civilisation and of the policy of England towards subject races, and we, too, have been a semi-subject race. We are, indeed, called upon to be peace-makers,—peace-makers who have been called " blessed." It is a noble duty that is before us, and living as we do in a time of trouble, if we but do it, our memories must be green for ever in the annals not only of our people, but of those of Europeans and the other races of our great, our beloved country, which is India. My conversation with Lord Dufferin finally turned on private matters; but as these are entirely private I must be excused

* Happily, as our readers are aware, the necessity for enrolling Volunteer forces composed of the natives of India, passed away ; but it is nevertheless true that in view of future contingencies some measure of the kind should be resorted to. A doubt has been expressed as to the expediency of such a policy, but this must give way to emergency, should it arise.

mention of them. We rose; Lord Dufferin accompanied me to the door, and gave me a warm grasp of the hand. I turned the lock, backed out, closed the door, and my interview with the Viceroy passed into the things that have been." Mr. White is evidently a man of considerable ability, and the advice he gives to his Eurasian brethren is just and wise. The conception that he forms of their mission in India is enthusiastic, but the Eurasian may yet play an important part in future events. In the meantime it must be confessed that they are heavily handicapped in the struggle for existence, and we trust that the Government of India will be able to devise some means of aiding a people who have considerable claims on the regard of Englishmen—without making them the objects of jealousy to the other races in India. Eurasians can point to some members of their community who have distinguished themselves in the paths of literature, and who have likewise conferred benefits on mankind in their day and generation. We have some in our view, but will content ourselves with mentioning one, Henry De Rozio, the Eurasian Poet, Teacher, and Journalist.* Mr. Edwards, who has written a biography of De Rozio, says in his preface; "Eurasians are the descendants of native mothers by European fathers of every nationality, and, as a community, they have cast in their lot, since the days of Albuquerque, with the race to which their fathers belonged." "Albuquerque encouraged intermarriage between his officers and respectable native families," and this circumstance accounts for the Portuguese names which distinguish so many of the Eurasians of the present day. With our knowledge of the caste prejudices of the Indians, we are justified in concluding that these unions took place—save, owing to exceptional circumstances—with women very low in the Hindu social scale.

Author ties.
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De Rozio.

Edwards.

De Rozio's
parentage,
birth, and
education.

Henry De Rozio was the son of a Portuguese named De Rozio, who was a member of a mercantile house in Calcutta. He was born in 1809, and though his life was short—he died of cholera in 1831—he performed noble deeds, which gave an earnest, if he had been spared, of a future career of great usefulness. De Rozio went to school at six years of age. he was fortunate in having for his teacher a Scotch gentleman, named Drummond, who was well-versed in classics and mathematics, and who was, moreover, a strong and independent thinker.

* His life is written by Thomas Edwards. Calcutta; W. Newman & Co.

His own individuality he imparted, in great measure, to his pupils, and to none more so than to DeRozio. Authorities.

De Rozio's
career after
leaving
school.

As a poet.

The latter left school at 14, and immediately commenced the active business of life in his father's indigo factory at Bhagulpore, on the banks of the Ganges. Here the youthful poet found themes for his imagination. He contributed to the *Indian Gazette* then conducted by Dr. John Grant. His poetry was afterwards collected, and published.

He adopts
teaching as a
profession.

At the age of 17, leaving the Indigo factory, Derozio "adopted teaching as a profession, and literature as a staff," and became an assistant master in the Hindu College, which was established in 1817, owing its foundation principally to a Scotch watch-maker in Calcutta, a Mr. David Hare. The Government aided Mr. Hare's philanthropic efforts to educate the natives of Bengal, by erecting a handsome building for the school, which was opened in 1827, with young DeRozio as master of English Literature and History in the second and third classes. His biographer gives a pleasing account of the able and loving manner in which De Rozio imparted instruction to his pupils, during the too short period he was their teacher. His zeal knew no bounds, and he was accustomed, after school-hours to "give reading in English literature to as many students as cared to take advantage of his self-imposed work." Nor were these the only labours in which De Rozio engaged. In consort with his pupils, he established the *Academic Association*.....where, night after night, the lads of the Hindu College read their papers, discussed, debated, and wrangled, and acquired for themselves the facility of expressing their thoughts in words, and the power of ready reply and argument. To these meetings there frequently came the unassuming, large-hearted philanthropist, David Hare, in 'white jacket and old fashioned gaiters or blue coat, with large brass buttons, the dress coat of his youth;' and occasionally Sir Edward Ryan, Colonel Benson, Private Secretary to Lord William Bentinck, Dr. Mills, the Principal of Bishop's College, and others. Poetry and philosophy were the chief themes discussed"....."No doubt in the meetings of the *Academic Association*, and in the social circle that gathered round Derozio's hospitable table, subjects were broached and discussed with freedom which could not have been approached in the class-room. Free-will, free-ordination, fate, faith, the sacredness of truth, the high duty of cultivating virtue, and the meanness of

De Rozio's
work.

vice, the nobility of patriotism, the attributes of God, the arguments for and against the existence of a deity as set forth by Hume on the one side, and by Reid, Dugald Stewart, and Brown on the other; the hollowness of idolatry, and the shams of the priesthood, were subjects which stirred to their very depths the young, fearless, hopeful hearts of the leading youths of Calcutta." The results of the discussions in the Academic Association soon began to make themselves felt in the increased activity of the Hindu mind. In a very short time there were established "between twelve and fourteen newspapers, chiefly conducted by natives, advocating views of all sorts, from orthodox Hinduism to Materialism, and carrying on in print the discussion of questions raised in the *Academic Association*, and in the numerous debating societies which sprung up as off-shoots of the parent society." Christians and Hindus alike took the alarm. The former at the freethinking which verged on Atheism, and the latter at the crumbling away of belief in Hindu tenets. The Christian asserted, moreover, that De Rozio's teaching tended to create immorality—a charge which he successfully refuted. But his adversaries were not content until De Rozio had resigned his post. The history of the Hindu College was written in manuscript by Babu Hurro Mohun Chatterjee: who thus speaks of the results of De Rozio's teaching :

De Rozio compelled to resign his post in the Hindu College.

The effect of his teaching.

Future career of some of his pupils.

De Rozio as a journalist.

"Such was the force of his instructions, that the conduct of the students out of the College was most exemplary, and gained the applause of the outside world, not only in a literary and scientific point of view, but, what was still of still greater importance, they were all considered men of *truth*. Indeed, the College boy, was a synonym for truth, and it was a general belief and saying among our countrymen which those that remember the time must acknowledge that such a boy is incapable of falsehood, because he is a College boy." Many of De Rozio's pupils distinguished themselves in after life. Of these we can only mention a few: Ram Gopal Ghose, the founder of a well-known mercantile firm, and a most active sharer in the political, social, and educational movements of his day. Hurro Chander Ghose, for fifteen years Judge of the Calcutta Small Cause Court; Rudhanath Sickdar, an eminent Mathematician, for many years superintendent of the Calcutta Observatory; and others. After leaving the Hindu College, De Rozio became a public man and journalist, and at twenty-one, projected and successfully edited the *East India*. On the last day of his journalistic

career, in reviewing the work of the Dharamtola Academy, he wrote:—"At the Dhurrumtollah Academy it is quite delightful to witness the exertions of Hindu and Christian youths striving together for academic honours : this will do much towards softening asperities, which always arise in hostile sects ; and when the Hindu and the Christian have learned from mutual intercourse how much there is to be admired in the human character, without reference to differences of opinion in religious matters, we shall be brought nearer than we are now to that happy condition when

Authorities.
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'Man to man the world o'er'
Shall brothers be and a' that."

Another writer says of De Rozio that "he was a philanthropist of a high order." The spirit of disinterestedness shone in all his thoughts, deeds and writings. As a patriot. He was an ardent patriot, and in the introduction to his poem "Fakcer of Jehangeer," there is an "Ode to India my native land," of which the following is a stanza :—

His poetry.

"My country; in the days of glory past
A beauteous halo circled round the brow,
And worshipped as a Deity thou wast ;
Where is that glory, where that reverence now ?
Thy eagle pinion is chained down at last,
And grovelling in the lowly dust art thou :
Thy minstrel hath no wreath to weave for thee,
Save the sad story of thy misery !
He thus addressed his pupils in the class-room :—
"Expanding like the petals of young flowers ;
I watch the gentle opening of your minds
And the sweet loosening of the spell that binds
Your intellectual energies and powers,
That stretch (like young birds in soft summer hours)
Their wings to try their strength. O how the winds
Of circumstances and freshening April showers
Of early knowledge, and unnumbered kinds
Of new perceptions shed their influence ;
And how you worship Truth's omnipotence !
What joyance rains upon me, when I see,
Fame, in the mirrors of futurity,
Weaving in the chaplets you are yet to gain,
And then I feel I have not lived in vain,"

De Rozio's
pupils and
friends.

Besides those we have mentioned as profiting by the teaching of De Rozio, the names of Ram Gopal, Krishna Mohan, and Dakhina Ranjan, the favourite pupil friends of De Rozio, are known over most parts of India. A writer in the *Lahore Tribune*, thus expresses

'Tribune' of
Lahore on
Eurasians.

himself in reference to the relations which subsist between the other natives of India and the Eurasians :—

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“But the great obstacle that lies in the way of natives to accepting the Eurasians as their countrymen is to be found in the overwhelming self-estimation of the Eurasians themselves. They always keep aloof from the natives, consider them as an inferior class of beings, and always join the Anglo-Indians in abusing them and in trampling them down. Thus arises a constant ill-feeling between the races, and it is always fomented by the mischievous advice of the Anglo-Indians, who though they despise the Eurasians from the very bottom of their hearts, have always a large stock of seducing words to mislead these miserable creatures for their own selfish purposes. It is high time that Eurasians should be disabused of their erroneous notion in considering the Anglo-Indians as their friends. Nothing can be more injurious than the growth of an ill-feeling between them and the natives. Its disastrous consequence has been already fully anticipated by the more thoughtful among them. Among the Anglo-Indians, they are no-bodies ; but if they came over to the side of the native community, they would benefit themselves and fill more prominent positions than now. We do not wish to impute any but the best intention to the giver of this advice to Eurasians, but those who know Indians are well aware that the mixed races have no advantages to expect from them. We would rather approve of the counsel of Mr. White, and while the Eurasians do all that depends on themselves and live on terms of peace and amity with their fellow-subjects in India, they should never be deficient in loyalty to the British Government.

Concluding
remarks,

Religions
professed by
the Eurasians.

The Eurasians profess the religion of their forefathers, and follow different forms of Christianity, Protestant and Roman-Catholic. From what we have observed of the religious practice of half, or wholly uneducated Eurasians, we conclude that they have a very imperfect conception of the faith of their church. Many of them are quite as superstitious as the generality of the people among whom they live, nor is there anything surprising in this circumstance. The images before which they kneel, and cross themselves, evoke in their minds ideas which differ but little from those which present themselves to the thoughts of the ignorant Hindus as they prostrate themselves before their idols. The incidents of worship vary

only in kind. Protection and miraculous interposition are sought and expected. The Portuguese Eurasian, resident in Goa, or paying a pious visit from other parts of India, to the tomb there of St. Francis Xavier, equally has faith in the miracles which even a touch of the relics of the saint will effect on his behalf.

Authorities.
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In addition to the religionists we have mentioned in this work, there exist Jews in various parts of India—both black and white. Of the former there is a very ancient Colony in Cochin. According to their traditions these Jews first arrived in India—soon after the Babylonian Captivity. It is said by an authority who searched the records of the India House, that “this tradition derives countenance from the circumstance of these Jews possessing copies of only those books of the Old Testament which were written previously to the captivity, but none of those whose dates are subsequent to that event. The library of the late Tippoo Sultan contained some translations from the ancient Jewish scriptures; and there are copies of them in the possession of Jews in Malabar, which are remarkable for this peculiarity. Some of the Jewish manuscripts which are in the hands of native Jews are described as exhibiting an appearance of great antiquity, and as written on rolls of a substance resembling paper, and in a character which has a strong resemblance to, but not an agreement with the modern Hebrew.” The Jews in India, and other parts of the East, possess several synagogues, and some of them—unlike their western co-religionists—are distinguished for their proselytising zeal, being eager to diffuse the tenets of their faith. They resemble their Western brethren, however, in their general good conduct and peaceable lives, as well as in their intelligence, and the astuteness with which they engage in the pursuits of trade.*

Mr. Fisher.

Christians in India.—Besides the Europeans, who have brought their faith with them into the country, there are some Indians who have been led to adopt Christianity through missionary efforts, or rather, we should say, the success of the latter is amongst the young whom they have managed to bring into their schools. Excluding the Eurasians, who have inherited the principles of Christianity from their

* Of the Jewish soldiers in the former Bombay Native Army not so favourable a character has been given. An officer of rank and experience observed: “The Jews are clean, obedient, and good soldiers, make excellent non-commissioned and commissioned officers until they arrive at an advanced age when they often fall off, and turn drunkards.”

forer-fathers, the Christian religion cannot be said to have made much progress among Indian adults. The south of India may, perhaps, be excepted. It is stated the Christian missions, which have been established in most parts of India, have met with considerable success in the southern districts. There is a tradition that St. Thomas, the Apostle, "after establishing Christianity in Arabia Felix, and in the island of Socotra, landed at Cranganore, on the Malabar Coast, A.D. 51, where he found a colony of Jews living under the protection of a Powerful Hindoo sovereign. St. Thomas, it is said, rapidly spread Christianity along the coast and throughout Southern India, but one of the kings having become a convert to the faith, St. Thomas was subjected to much persecution, and ultimately stoned to death on a mount, which still bears the name of the Martyr. Mr. Fisher, whom we have already quoted, gathered many particulars regarding these Syrian Christians. He says: "St. Thomas's Mount, as well as the ancient city or town, to which also the Christian inhabitants have given the name of St. Thome, are now, and have been for several centuries, places of pilgrimage and annual resort of Christians, who come from all parts of India, the interior of Armenia and Syria, crowding to the town, and covering the Mount, in order that they may kiss the spot where the apostle suffered martyrdom, there also depositing their offerings, and praying over the place of his sepulture, which they are represented as holding in such high veneration, that they carry away with them small portions of the red earth, and conceiving it to possess miraculous properties, administer it with great solemnity to the sick and dying." The Syrian Christians were subjected to persecution from Heathen rulers for three centuries, but early in the fourth, they obtained some privileges through the instrumentality of Athanasius, bishop of Alexandria, who came to visit them, and appointed a bishop to rule over them and protect their interests. At a subsequent period Thomas Cama, or Mar Thomas, an Armenian merchant, who had amassed great wealth, assumed charge over these Christians, under the authority of Eustathius, bishop of Antioch, A. D. 345. Mar. Thomas obtained the friendship of the Kings of Cranganore and Cochin, and was permitted to build Christian churches and seminaries for the education of the clergy. He introduced many Christian men, women, and children from foreign countries which he planted in the town of Maha Devapatam (near Cranganore) which he founded. Syrian teachers brought the Syro-Chaldaic ritual into

Authorities.

R. Montgomery Martin,
F. S. S. *History of the Possessions of the Hon. East Indian Company B. Col. Library Vol. II.*

use in the services of the Church. He also obtained formal grants, couched in different, and now obsolete languages, of special privileges to the Christian community, such, as independence of their judges, except in criminal cases, and a rank in the country equal to nobility, by which they were placed on a level with the superior castes."

Authorities.
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These grants were engraved in characters of different, and now unknown languages, on tablets composed of a mixed metal. Mr. Fisher states that "the inscription on the plate supposed to contain the oldest grant is in the nail-headed or Persepolitan character; another is a character which has no affinity with any existing language in Hindustan. These tablets were lost during several centuries, and were recovered a few years since (before 1837), by the exertions of Colonel Macauley, the British Resident in Travancore, to the great joy of the Syrian Churches; by whom they were deposited, and are still preserved in the Syrian College, which has been erected at Caltayam." The principle of the apostolic succession is maintained here, (with greater claim to its authentic probability than can be shown by the Western Churches) in vesting the right to the offices of bishop, archdeacon and priest who are only chosen from those families out of which the apostle had himself ordained priests,

The privileges granted to the Syrian Christians in Malabar were in danger of abrogation in the ninth century, but through the intervention of two ecclesiastics, Mar. Saul, and Mar. Ambrose sent by the Nestorian patriarch, they were confirmed by the Hindu princes then reigning. The ancient grants were renewed, and likewise engraven on metal tablets. "These grants are still preserved, and are in the languages of Malabar, of Canara, of Bismagar, and in Tamil." When the Portuguese arrived they thus described the Malabar Christians. They were in a state of decadence, and amounted to about 200,000 Christians, the wreck of an unfortunate people, who called themselves Christians of St. Thomas, and after the example of their ancestors performed pilgrimages every year to the place where the apostle consummated his martyrdom: whose history and miracles, extracted from their annals, had been composed into a species of canticles translated into the language of the country, and sung by the inhabitants of the fishery (the Manaar pearl fishery) and of the Coast of Malabar. When the Portuguese arrived, the Malabar Christians had "1,500 churches under the Syrian patriarch, retaining their martial character,

and associating with the high castes of Hindoos, who deemed themselves honoured by the association." The Portuguese Missionaries asserted that the Syrian Christians "voluntarily requested that they might be adopted as good and faithful subjects of the king of Portugal"; but if this was the fact, and that they also proposed union with the Roman Catholic Church, it is nevertheless true that they were soon disgusted with the sacraments of confirmation, of extreme unction, of auricular confession, and the worship of images that were quite unknown to their own religious belief and practice. The title of 'Mother of God' was particularly abhorrent to them, and it is said that when her image was first presented to them they indignantly exclaimed: "We are Christians and not idolaters." The Roman Catholics unable to convert by persuasion had recourse to force. Their missionaries resorted to the Inquisition about the middle of the sixteenth century, and until the capture of Quilon by the Dutch, in 1661, when Portuguese supremacy was destroyed, and the expulsion of the Jesuits, who finally quitted India in 1685, the Malabar Christians were subjected to cruel persecution at the hands of the Roman Catholics.

Authorities.

Of those under the denomination of Christians still in Malabar there are:—

- (1.) Those belonging to the original Syrian Church.
- (2.) Those who have introduced the Romish ritual in part, called Syro-Romans.
- (3.) Those who belong entirely to the Latin Church.

We must not omit to mention that on the retaking of Calicut (a sea-port town in Malabar) by Tipoo Sultan, in 1789, the inhabitants of the place, whether Christian or Hindu, were treated by him with "studied and detestable cruelty; thus described by Bartolomeo, who was then in the vicinity:—"He was preceded by 30,000 barbarians, who butchered every person who came in their way, and by his heavy cannon, under the command of General Lally, at the head of a regiment of artillery. Then followed Tippoo Sultan himself, riding on an elephant, and behind marched another corps, consisting of 80,000 men also. The manner in which he behaved to the inhabitants of Calicut was horrid. A great part of them, both male and female, were hung. He first tied up the mothers, and then suspended the children from their necks. The cruel tyrant caused several Christians and heathens to be brought out naked, and made fast to the feet of

Thornton.

his elephants, which were then obliged to drag them about till their limbs fell in pieces from their bodies.' Such of the men as were not immediately massacred, whether Brahmanists or Christians, were forcibly subjected to the initiatory rite of Mahomedanism, or at best had the option of submitting thereto or being hanged." Happily, Travancore, though nominally independent, is now subject to and under the protection of the British Power in India, and the days of persecution have fled, we trust never to return.

The following address of Christian Syrians was presented by them to the Elaya Raja of Travancore, at Calicut, on his visit to that town in the early part of 1885: "May it please your Royal Highness,—We, the undersigned Syrian Christian subjects of Travancore now residing in this town, must respectfully beg to approach your Royal Highness with our humble expression of loyalty on this occasion of your Highness' visit to this part of Malabar. We rejoice to think that to your Highness belongs the honor of being the first of an illustrious line of princes to grace with your august presence so important a town as Calicut to which Malabar owes the present influence of the marvellous civilization of Europe. That a few individuals belonging to a community, having a past co-eval with the Christian Era, should meet to do honor to their prince, the history of whose dynasty is interwoven with that of Parasu Rama himself, in the land of Cheraman Perumal, under the glorious rays of Her Most Gracious Majesty the Empress of India, is without its parallel in the annals of Malabar. Our eagerness to do homage to your Royal Highness on this occasion has been prompted by none other than feelings of devoted allegiance to the Throne of our kings, which, through all its vicissitudes of fortune, extending over long centuries, our community has borne in its breast and has unmistakably proved in deed. We most humbly beg that your Highness may be pleased to convey to His Most Gracious Highness the Maharaja, our deep sense of loyalty to the Throne, and attachment to his person. We humbly thank your Royal Highness for the condescension with which your Royal Highness has been pleased to grant us an audience. That your Highness may be permitted in the good providence of God to enjoy all the blessings of this life and of the next is the sincere and heartfelt wish of your Royal Highness' most devoted and loyal subjects and humble servants." His Highness replied :—

"Gentlemen,—I thank you very much for your kind and interesting address. It has given me much

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